

# ANTI-SLAVERY BUGLE.

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## Position and Duties of the North with regard to Slavery.

BY ANDREW J. PEABODY.

It has been common, both at the South and the North, to deny not only the duty, but the right of Northern men to discuss the subject of slavery. The attempt has been made to draw around the Africans in bondage a line of circumvallation, which philanthropy, sympathy, nay, not even calm, dispassionate investigation can cross with impunity. This line, however, we cannot hold sacred. For the Africans are within the pale of human brotherhood, which Christianity has marked for us; and the fact, that they are part and parcel of our own body politic, certainly cannot render them less our brethren. Nor, on the other hand, can the fact, that they belong to States which wield some of the attributes of independent sovereignty, rightfully exclude them from our sympathy, unless we have been wrong in sympathizing with the Greeks and Poles, and with the Asiatic tributaries of Great Britain, with whose oppressors we surely have as little political connection as with the Southern States of our own Confederacy. Is it said that the Constitution and laws of the Union preclude our action in the premises, and therefore should suppress our sympathy, or at least the free utterance of it? We deny that the Constitution or fundamental laws of the Union put this subject beyond the reach of our political action; and, if they did, and it should still appear that God had placed us under religious obligations to be enslaved, we cannot for a moment admit that human compacts or enactments are valid against the divine law. Is it presumptuously asserted, that we at the North have no responsibilities or duties with reference to slavery? We still will contend for the right of trying this question ourselves, inasmuch as the question of responsibility or of duty can never be answered by others in our stead. We say not at the outset that it is our right or duty to act upon this subject; but merely maintain the right, nay, the duty of inquiry,—of determining, by the free exercise of our own judgment, whether and how far we at the North are accountable for the wrongs and evils of slavery,—whether and how far Providence has entrusted to us the power, and given to us the means of decisive influence and action in the cause of emancipation. To put and answer these inquiries is the object of the present article.

Our Constitution embraced at the outset a most unfortunate compromise, guaranteeing the continuance of the slave-trade for twenty years, without providing for its abolition even then; and against this many earnest and fervent voices were raised by not a few of the first and best men in the nation; among whom we would make honorable mention of Joshua A. Atherton, of New Hampshire, (grandfather of Hon. Charles G. Atherton,) who opposed the adoption of the Constitution on this ground alone; for, said he, "If we ratify the Constitution, we become consenters to and partakers in the sin and guilt of this abominable traffic." By the Constitution, also, a larger than its due share of representation and influence was secured to the Southern States, by reckoning three-fifths of the slaves in the numbers, on which the apportionment of representatives in Congress is made,—an arrangement, by which the Southern minority of the free citizens of the country have been fast approaching a majority in the representation, and will, if the process go on unchecked, soon attain that majority by the increase of slaves in the extreme South, and the creation of new slaveholding States, as in the case of Texas and Florida.—There is also an article in the Constitution, which permits the reclaiming of fugitive slaves in the free States, and thus declares our territory, what it has often been made, a hunting ground for slave-drivers. Under this article, according to the construction of our Supreme Judiciary, any citizen of the North, (he need not be black; men as white as most of our readers, have been chained and seized as slaves at the North,) may be seized and carried into slavery without the form of trial, on the mere affidavit of the claimant before a justice of the peace. The redeeming trait in this article is, that it does not make it incumbent on the State authorities to act in such cases, and its force may be evaded, (as it has been, to the honor of several of the New England States,) by prohibiting under severe penalties, any of the State functionaries from aiding in the arrest or verification of persons claimed as slaves, and forbidding the use of the jails of the State for the detention of such persons. But still the article is a foul blot upon our Constitution, and a memorial of a synchrocity and subserviency to the South on the part of the North, which has been as the life-blood of Southern slavery.

By the Constitution, Congress has exclusive jurisdiction over the territories belonging to the Union; and, south of thirty-eight and a half degrees of north latitude, Congress has sanctioned slavery in all those territories. Several new slaveholding States have been admitted to the Union; and particularly, in 1820, Missouri, the question of whose admission was made to turn solely on the point of slavery, was admitted with liberty to hold slaves, by means of the infamous defection of Northern members of Congress from the true principles of freedom.

Under the authority of Congress, also, and by the votes and acquiescence of Northern legislators, slavery and the domestic slave-trade, in its most revolting features, are sustained in the District of Columbia, of which the entire, unrestricted jurisdiction is vested in Congress. There are nowhere in the Union more severe slave-laws than are sanctioned in that District by act of Congress. The barbarity of the slave-laws in force there may be judged of from one sin-

gle item. A slave, convicted of setting fire to any building, is to have his head cut off, his body divided into quarters, and the parts set up in the most public places. In the very seat of government, any colored person may be apprehended as a fugitive slave; and, if he proves himself free, he is charged with the fees and rewards given by law for the apprehension of runaway slaves; and, upon failure to make payment, he is liable to be sold as a slave. Thus, under the very eye of Congress, a free man of color, on his lawful business, may be arrested, thrown into jail, and, if too poor to pay charges, which range from forty-five to ninety dollars, sold into irredeemable slavery. There have been, however, cases in which blacks thus arrested have been discharged. There was reported to the House of Representatives a case, in which a black man was taken up on suspicion of being a runaway slave, and kept confined four hundred and five days, in which time, disease, and misery had deprived him of the use of his limbs, and made him a cripple for life, and he was then discharged because no one would buy him. Yet, while these things are well known in Congress, and are brought before that body by committees of their own, they have repeatedly voted to make no alterations in the slave-laws of the District, and to such votes scores of Northern legislators have recorded their names in the affirmative. Meanwhile the neighboring State of Maryland, from which many of these slave-laws were derived, yielding to the spirit of the age, has expunged the most noxious of them from her statute book; and on her soil, the man, who confesses himself a slave, is released, if his master does not answer an advertisement, and appear to claim him, within a limited time.

Under the eye, and with the sanction of Congress, the District of Columbia is also made the great slave-market of the Union. There have been single numbers of the National Intelligencer, that have contained advertisements relating to the purchase or sale of not only hundreds, but even thousands of slaves. In the city of Washington, so lucrative is this trade, that license to carry it on, still under the authority of Congress, are given and regularly paid for at a rate prescribed by the city corporation, which has been and probably is now no less than four hundred dollars. Northern members of Congress are often compelled to meet droves of slaves on their way to a market or to the river, handcuffed and chained together. This traffic is disgusting to the best people of the District, has been petitioned against by large numbers of them, has been presented as a nuisance by grand juries, has been commented upon with righteous severity in Charges from the Bench, and yet legislators from the non-slaveholding States have not principle, energy, and independence enough to do it away.

By the Constitution, the regulation of commerce between the several States is vested in Congress, and Congress has enacted laws permitting the slave-trade between the States coastwise in vessels of over forty tons burden, and prescribing minutely the manifest forms of entry at the custom-house, and specifications to be made by the masters of such vessels. By the same authority a vast inland slave-trade is carried on, and immense numbers are driven in herds from the Northern to the Southern and South-western extremities of the slave-holding district, often thirty or forty attached to the same long chain, each by a short chain affixed to his iron handcuff. In Maryland and Virginia, this is a business of prime importance; and large, jail-like places of deposit, well supplied with thumb-screws, gags, and cowhides, are scattered at not infrequent intervals over the territory of those States. In 1836, no less than forty thousand slaves had been sold out of Virginia within a year, for a sum of not less than twenty-four millions of dollars; and, not long before that date, a distinguished statesman of Virginia publicly declared, that his native State had been converted into "one grand menagerie, where men were reared for the market, like oxen for the shambles." And all this under the authority of Congress, and with the consent of Northern legislators.

But our Federal Government has not confined its action on this subject within its own jurisdiction. By express votes of Congress, and of course, of Northern members to constitute a majority, the Government has repeatedly negotiated with Great Britain, (though happily with no success, except a paltry pecuniary remuneration in one or two instances,) for the restoration of fugitive slaves from Canada, and of slaves that have been cast by shipwreck upon British soil. And to cap the climax of degradation, our republic, when the permanence of slavery in the island of Cuba was supposed to be threatened, made to the courts of Madrid and of St. Petersburg, and to the Congress of Panama, the most odorous representations of the effect, which emancipation in Cuba must needs have upon her own domestic institutions, and intimated in the most explicit terms, that the United States would without hesitation embark in any war, which might be necessary to perpetuate slavery in that island,—yes, pledged the entire strength and resources of the nation, which styles itself free, to keep hundreds of human beings out of its own precincts in hopeless degradation and bondage.

Now, while such has been the spirit of a large portion of the delegation to Congress from the non-slaveholding States, we cannot regard the long rejection of petitions bearing upon slavery as a matter of surprise, or as furnishing additional ground for moral indignation to an honest and philanthropic heart. Before the right of petition was formally denied, the majority of Northern members had sufficiently shown that there was no right to sacred to be yielded up to Southern dictations; and, as they would at any rate have treated the subject matter of these petitions with neglect and indignity, it may have been as well for them to do the work in brief, and to save

the time and money of the nation by one sweeping vote of rejection.

Such is the amount of action, permission, and sanction, for which we at the North are accountable. To this degree are we slaveholders and slave-dealers. We are not directly responsible for Northern slavery within the borders of the several States. That is their concern. But for every act or recognition on the part of the Federal Government we are accountable,—that is, we the people, not our representatives or rulers, who are our agents, but we individually, whenever we have voted for a man, who was likely to cast a pro-slavery vote in Congress, whenever we have learned with indifference, that our agent had cast such a vote, whenever we have voted a second time for a man, who had once cast such a vote. The acts of our representatives, which we let go by, are as our own acts. When Northern men have thus voted, it has been because their constituents were either indifferent to the whole matter, or strongly tinged with Southern principles. A late member of Congress, who never failed, when the opportunity offered, to vote in behalf of slavery, not long ago made the following exposure of his political creed: "While in public life, it has ever been, and will ever continue to be, my effort, first to learn, and then to do the will of my constituents." This man had for several years represented a State where the general tone of public feeling then was either absolute indifference, or a leaning towards the pro-slavery side of all these questions. The use of the representative's own conscience seems to have grown obsolete, and instructions and pledges have so far supplied its place, that, on all matters of importance, the alternative is obedience or the resignation of one's office. Thus the burden rests upon the consciences of the citizens at large.

[In answering the question what shall we and what can we do to benefit the slaves, he says]

In the first place, we can and should pray for the slave and his master, in public and in private, not in mere form, but heartily, fervently. And this we say, not professionally, but because we believe in the efficacy of prayer. The evil is of an appalling magnitude. The stone is very great. We cannot roll it away unless God strengthen us and teach us how. But if all Christian people at the North would unite in earnest supplication to God for their unhappy brethren, they would open their eyes to modes of influence and effort now hidden. And on a subject so exciting, the calm and gentle spirit of prayer is especially needed to purge philanthropy from all base admixture of earthly passion, to temper it with justice and candor, and to prevent sympathy with the oppressed from degenerating into hatred and vindictive feelings towards the oppressor. We fear that on this subject there has been too much preaching compared with the praying.

But we ought to preach as well as pray, and to write as well as preach. The subject is an open one, and demands discussion; nor by its discussion can wrong be done to any, so long as the laws of truth and of brotherly love are kept inviolate, and all bitterness and wrath are put away. It is often said, that slavery is not a subject for the pulpit.—But why not? A just moral perspective will not indeed ensure it the broad and engrossing place in pulpit services, which some assign to it. But we regard it as a fit subject for discussion in the stated services of the sanctuary, because slavery is a moral rather than a physical evil, and presents its most alarming and revolting aspects in a Christian point of view; because the evil is so desperate, that no power short of the omnipotence of Christian truth and love can reach it; because the slaves and the slaveholders are our brethren, children of our Father, bound to us by religious ties, and it is therefore fitting that we should bear them on our minds and hearts in our Father's house; because, if we have any duties towards them, they are religious duties, and therefore within the legitimate scope of the pulpit; and, finally, because the subject is encompassed with so many difficulties, and needs for the solution of them so much of the wisdom that is from above, and for its discussion without offence so much of that calmness and meekness, which should characterize the pulpit more universally than it does, that we may well apply to it the language and imitate the example of the Psalmist, with regard to perplexities of a different class: "If I say, I will speak thus, behold, I should offend against the generation of thy children.—When I thought to know this, it was too painful for me, until I went into the sanctuary of God." Let then a firm and strong disapproval of the whole system breathe from the pulpit and the press, throughout the non-slaveholding States. Let no man be ashamed, or afraid to utter or to write what he believes and feels. Let this state of public sentiment be cherished at the North, without any aggressive movement towards the South; and it cannot but make itself felt there. It has there even now many hearts ready, yearning to respond to it. And those at the South, who cling to slavery, depend for their support to a very great degree upon popular feeling at the North, and felt fortified by the strong pro-slavery ground taken by the Northern press and pulpit, more than by any of all things else. While slavery has its friends at the North, its hold upon the South cannot be relaxed. But right feeling here will work its way there. Our literature tinged with it will be read and felt there. Our great political orators, once imbued with it, will send the truth home to Southern hearts in breathing thoughts and burning words.—Our ecclesiastical bodies are more or less intimately connected with the Southern church, and their unanimous, decided, and strong sentiment will soon find a response from every devout and intelligent Christian at the South, and will awaken to sincere penitence and a better mind those portions of the Southern church, which have entered into wilful compact with this iniquity. Let the North be set right on this subject, and the South would be a door open to the light. It could not live a day without sympathy and support from beyond its own borders.

Public sentiment is not the lame and impotent agent which it once was; but it is on wings of fire, and is like lightning, which sweeps through the whole firmament of the world. It is the power that is giving Bibles to the slaves.

At the Triennial Convention of the Free Will Baptists, held in Vermont, a resolution was presented to evangelize the slave population of the South, and a corresponding sketch of the debate that ensued upon it.

"Resolved, That, in our opinion, the time has fully come, when a society should be organized, whose object shall be to evangelize the slave population of this country."

"Rev. E. Noyes. I would propose an amendment, adding the words 'and slaveholding,' after 'slave.'"

"J. Chaney. The slave-holding population no doubt, needs evangelizing, but it is best to pass such a vote. A minister once remarked, in his prayer on the Sabbath, 'as time last taught us to pray for our enemies, we begin with the President of the United States.' The effect was not a good one. So it might be with such a vote as this."

"H. Estlin. If the amendment be adopted, it will cover more ground than we imagine; for there are northern slaveholders as well as southern slaveholders. The operations of the society will embrace both."

"The amendment was lost."

"Rev. E. B. Fairfield. This resolution may be contemplated from two points of view: first, as to the design of the movement; second, as to its practicality. With respect to the object had in view by the leaders in this movement,—those who have proposed to evangelize the slaves—to give them the Bible, and so on—there is too much reason to believe that it is a kind of 'make-believe,' designed to enlist in the anti-slavery enterprise those who have hitherto stood aloof from the abolition movement. It has been my lot to attend a number of religious anti-slavery conventions, the object of which was professedly to consider the question, 'How can the gospel be applied to the emancipation of the slave?' To these conventions all Christians have been publicly invited. But when they have assembled, to the astonishment of many of the warm friends of the anti-slavery cause, they have been disappointed."

In reply to the question then thus, 'We will give the slaves the Bible.' Not a word has been said about divorcing the church from this diabolical system—excluding from the communion table the slave-holding Christian, and from the pulpit the slave-holding minister. Not a word has been uttered in favor of disavowing the sin or the sinners in any form, but simply this, Give the slaves the Bible. Now, Bro. Moderator, to point hitherto of the anti-slavery enterprise has been this—First emancipate the slave, giving back to him his humanity, and then it will be time to talk about giving him any thing else. Give to the slave the Bible! Let us rather give to him in the first place the hands with which to handle it—the mind with which to understand it, and the heart with which to believe it. His limbs are not his own, nor his head, nor his soul. How preposterous then to change the issue, and divert attention from the great object which hitherto we have kept in view, and talk simply of giving the Bible to him who owns not himself! And now a word upon the practicability of the thing. It can not be done.—There is no law against it, it is true; but practically there would be as much peril in attempting to give the slave the Bible, and religious instruction, as lecturing publicly on the duties of immediate emancipation. A man would travel as safely in the southern States with his saddle-bags full of abolition documents for circulation among the slaveholders, as to have them filled with Bibles and Testaments for the slaves. They would be as likely to execute Lynch law upon the one as upon the other. Slaveholders who are virulently opposed to the doctrines of emancipation, will readily understand the object of giving them the Bible. Indeed, the resolutions passed in the convention referred to, distinctly stated that the Bible was to be given them for the purpose of ultimately converting them to their emancipation. This being the end, they will oppose this means as promptly and vigorously as they would any other. Nay, sir, I venture to say that such is the temperament of the south, and of the slaveholders generally, that they would feel less indignation should you talk of using the sword, or of freeing their slaves at the point of the bayonet, than to adopt such an indirect and apparently underhanded expedient as this project contemplates. The plan proposed seems like abandoning the old ground of warfare with slavery itself, and virtually saying, give the slave the Bible, and we will waive the question of self-ownership."

"Rev. Dr. Chaney. My own mind is in difficulty with respect to the practicability of the measure proposed. But I must differ somewhat with the brother last up, in regard to the motives of those who have favored this movement. I have attended some meetings held with reference to this object, and whatever may be the design of some, others (and among them some of the most tried friends of the slave) are sincere in this matter. I have conversed with the Tappans and others in New York. They are tried and stern friends of the anti-slavery cause. Their design has been to bring out some of the leading societies on this subject. The American Bible Society when pressed hard, consented if funds were provided for this purpose, to circulate the Bible among the slaves. The abolitionists took them at their word, and endeavors have been made to get funds. My opinion is that if the thing is presented right, it might be done. This subject has been fully and freely discussed in some portions of the slave states—sermons have been preached and published—a door seems to be open. Many Bibles might be converted now. Are there not many of the slaveholders who will be willing that their slaves should have the Bible? Are there not many who will second our efforts in evangelizing the slave population?"

"Rev. E. Noyes. The formation of such a society as this resolution contemplates, would be no less odious to the slaveholders, than if it were designed for their own evangelization. It begins at the wrong end. I was sincere in the amendment proposed to include slaveholders. God, a great while ago, began in the emancipation of an oppressed people. He gave us a model for our own imitation. When the children of Israel were in bondage in Egypt, He sent a missionary to—whom? To the oppressed!—No; but to Pharaoh, saying, 'Let my people go, that they may serve me.' No measures were adopted for evangelizing the oppressed, but to the great oppressor the voice came in thunder tones, 'Let them go!' And we in like manner have to do with slaveholders.—The slaves have nothing to serve God with. We must first restore them to their own souls. God commands us, Go first to Pharaoh!"

"J. M. Durgin. Slavery is one. Whatever may be its appendages or incidents, slavery consists in one thing, and that is, taking a man and beating the humanity out of him. When this is done, he feels that he is not a man. If he exhibits any will of his own that must be beaten out of him. Now read him the Bible, when he knows not how to read, and does not really own the faculties which are necessary to learn. How absurd! The moment, too, he begins to read, that moment his conscious manhood begins to spring up. But no—slavery tells him, you are only a chattel. He begins to think there is a God; but no—the slaveholder tells him, I am your God; you are to obey me and serve me. But it is said there is no law against giving the slave the Bible. No law! What is law! We admit there is no statute law, but there is that which is above this, and greater than this—the law of public opinion."

"T. Stevens. The resolution says now is the time. If the proposal had been to evangelize the north, I should have been in favor of it. We need it. There is enough pro-slavery here to call for it, and the south would laugh at our hypocrisy if we talk about evangelizing just yet either the slaveholders or their slaves. Pro-slavery ministers here need to be converted, and pro-slavery deacons, and all. Many are so pro-slavery that they will not allow us to preach even against our domestic sinners. Let us then, the society to evangelize the pro-slavery men and women of the north and I will join it."

"Rev. J. Burns. My own conviction is that there are many things which would forbid our adopting this resolution. I hope, and confidently believe, that the abominable system of American slavery will come to an end soon. It will some time, and when it does much honor will be due to the Free Will Baptist. No step surely should be taken to turn aside from the main duty of holding up the primary truth, that the slave is first to be free, restored from a chattel to a human being. Free Will Baptists, as such, cannot labor efficiently in giving the slaves the Bible. They would have the least possible influence with the slaveholders. They know you.—They know the stand which you have taken—the sentence which you have pronounced against them. Think you that they will be willing that their slaves should receive the Bible at your hands. No! They would spurn the thought. Again: you would have to engage in this work on the principle of compromise, that you will not say anything directly on the subject of emancipation. This you can not do. Through other channels you must operate."

"The resolution was laid on the table."

J. R. Giddings.

The following specimen of Democratic refinement and Democratic truthfulness, is from the pen of the Washington correspondent of the Cleveland Times. "Out of the fullness of the heart the mouth speaketh," and we leave our readers to judge whether which speaks in such language as that below. This scurrilous slang is copied with approval into Democratic papers, which thus vent their spleen upon one whose anti-slavery character has excited their bitterest hatred. Abuse from such a source, and for such a cause is highly complimentary.

"This morning, for the first time, I had the opportunity of hearing 'spotted Joshua,' from the Yankee district. He is a brainless, shapeless mass of flesh and bones—an invaluable specimen of natural history. His person bears no striking resemblance to the genus *homo*. Standing erect in his capacious cow-hide boots, he will measure six and a half feet, and his arms are nearly as long as his entire person. His proboscis in breadth is unparagoned, admirably adapted to inhale the African odor. He has a 'Mediterranean mouth and an unbounded stomach.' The most powerful thing about him is his digestion; his talents appear to be in his jaws, and from the fullness and size of his face one would think that in grinding they took un-lavful toll. Shakespeare would say that his guts were in his head, and his brains in his belly—his head, phrenologically indicated, shows him deficient in moral and intellectual power; three-fourths of his brains, and I opine the same proportion of his thoughts, are housed in his cerebellum. His manner of speaking has the merit of being original—his gesticulation and manipulations are his own; when excited, his legs alternately bow in and out, thereby suiting the action to the word; at the conclusion of a sentence which he considers important, he rapidly rushes a step or two forward, runs out his tongue full length, then immediately retracts to his full position, and the laughter of the House; one half of what he says is lost in his own spluttering—words and spittle crowd out of his mouth simultaneously—the sound of his voice has an unearthly twang. 'His voice is one dull, unvaried sound. Seems to break forth from caverns under ground. From hollow chest, the low sepulchral note, Unwilling leaves and struggles in his throat.' In the House, he talks much and says little—the subject matter of his speeches is pilfered from the writings of abolitionists. His reasoning is illogical, bungling, and unworkmanlike. The king's English is horribly mangled, while rolling off his thick and snappy tongue. The liberation of the tar-baited negro, is in his estimation, the chief evil of man. One idea has taken possession of the roving vacuum of his mind, to the exclusion of all other tenants who might be willing in these bad times to pay a small rent for lodgings in its covey cells, notwithstanding crevices in floor and ceiling. The condition of the sable hued daughters of the South rise before him as the weird sisters before Macbeth; which perpetually molest, mystifies, and masters him. While forcing his stumpy and sickly spires upon the house, personal abuse is his 'shield, his panoply, and his chariot of war.' Like Galgula towards the Romans, he wishes the *whittas* had but one head, that he might sever it at a single blow—he would willingly make a bridge of their heads and loaves whereupon to walk to power. This monster's whom nature cast in a hideous mould, the largest of living bipeds that sleep and eat, who by vilest means pursues the vilest ends; dead to shame and every nice sense, who descends to the lowest depths of guile, has enough of daring blasphemy in his putrid heart to appeal to his God for the purity of his motives. His speech of this morning was a motley spawn of ignorance and whim. He dove deep into the *plank* his folly had made, and brought up half the rubbish in his head. When he arose to address the speaker, his thumbs were in the arm holes of his vest: 'Slow rose a form in majesty of mind, Shaking the honors of his noble brow.' He twists, he snorts, he roars, O how a great Caesar roared! sighs, groans, twinges, and tortures every limb—now he gags and looks broad nonsense, he opens his mouth and outflies tobacco saliva; another effort, he seizes hold of his cloudy subject with the venom and fury of a dying viper. He spoke about an hour, and established many points of ignorance; none of his remarks were in order, and none cared enough about him or what he was saying, to tell him to order; he spoke till he choked himself, and then sat down. In politics he claims to be a Whig, but the Whig party in Congress discern him; here he is solitary and alone in his folly—most of the members refusing to associate with him. To speak plainly and truly, he is a distinguished plain dumb, belonging to no particular sect or party, a fly leaf in the books written by Garrison, scratched over with the autographs of booby scholar-ship. He is a lawyer, and has had quite an extensive little practice, in magistrates' courts in the back and woody townships of Ashabula. How the people of his District ever took it into their heads to send the 'cream feed lion' to Congress, I am not able to divine. He will disgrace any constituency, and much more the intelligent one of the Reserve, which he haunts. It is rumored here that his refusing to vote for Winthrop, for speaker, has prepared him for the *chancy* embrace of the third party. More anon.

## The Ordinance of 1787.

A correspondent of the Tribune, furnishes it with the following interesting item of history with regard to the ordinance of 1787:

Extract from a letter addressed to one of his colleagues, then in Virginia, by Col. William Grayson, a delegate to Congress from that State, dated

NEW YORK, Aug. 8, 1787.

"Since my last, Congress has passed the ordinance for the Government of the Western country, in a manner something different from the one which you drew, though I expect the departure cannot be essential but that it will meet your approbation. You will observe that the consent of Virginia is necessary to entitle the people to certain rights; as also that the former act is repealed absolutely. I am satisfied, therefore, you will do everything in your power to get the State to alter her act of secession, in such a manner as will square with the ordinance. It seems the subject was not taken up last year."

"THE CLAUSE RESPECTING SLAVERY WAS AGREED TO BY THE SOUTHERN MEMBERS FOR THE PURPOSE OF PREVENTING TOBACCO AND INDIGO FROM BEING MADE ON YE N. W. SIDE OF THE OHIO, AS WELL AS FOR SEVERAL OTHER POLITICAL REASONS."

"After this ordinance was passed in Congress, the Eastern Ohio Company came forward, and have agreed with Congress for between five and six millions of acres, lying between the Scioto and Ye western boundary of the seven ranges, and extending back into country about seven miles—on Ye following terms, viz: one dollar per acre, public securities, deducting one-third of a dollar for bad land and surveying." &c.

"THE SALLY MILLER CASE.—In this case, at New Orleans, in which a reputed white girl was claimed as a slave, the jury were discharged on the 6th ult., not being able to agree. The Plessy says that eleven were for confirming the freedom of the respondent, holding her to be the genuine Salome Miller, daughter of a German redemptioner, while one insisted on believing her to be a colored woman, a slave by birth, and rightfully the property of the demandant."

\* Niles' Register, Oct. 8, 1835.

\* Speech of Thomas Jefferson Randolph, in the Virginia Legislature, in 1832.

\* Hon. Henry Hubbard, of New Hampshire.

\* First published in the Christian Examiner in 1813.



## COMMUNICATIONS.

### From the Lecturing Field.

#### FRIENDS EDITORS:

There are both lights and shades in a lecturer's life. Some of the latter have recently passed over me. A short time since, I visited Baconsburg, a small place in the northern part of Basetta, for the purpose of holding anti-slavery meetings. I made application for and obtained the use of the Disciples' meeting house. Mr. Davis, one of the Bishops of the church, was informed, controlled the house. He was recommended to me as a very worthy man, and all I saw of him went far to confirm that opinion in my mind. He readily opened the house.

But before I went to the place, what I had heard of it prepared me for indecent and disrespectful treatment. I had been informed that, not long since, on the delivery of a temperance lecture, the speaker and house were visited with a shower of eggs. The marks of the eggs yet remain, a proof which left no doubt as to the correctness of my information.

Soon after commencing meeting the first night, it was very clear that a large proportion of the audience was composed of rowdy young men and boys. They commenced their noise and disturbance before I began my remarks; and kept it up, so loud and constant as to very much embarrass me. Thinking that it would be best not to notice them, I pursued my remarks with as much calmness and deliberation as possible. But it was evident that the sympathies of a large majority were with the mobocrats, not with me. They seemed much better pleased than if I had been having a candid hearing. Thus countenanced and sustained, of course the rowdies were bold and impudent.

I went through my remarks as best I could under the circumstances. At the close, I made an appeal, calm and dispassionate, to the young men. I called upon them to make the condition of the slave their own, and listen as they would wish a congregation to, were they the slaves, and measures were being concerted to relieve them. I was answered with a contemptuous sneer.

The second evening was worse than the first. The voices of the mobocrats, at times, lost the power of human utterance, and I was overwhelmed with noises like the bleating of sheep and grunting of hogs. At the commencement of the meeting this evening, a chairman was appointed, whose name I have forgotten. To his credit, he said, he did all in his power to preserve order. At the close he made an apology for the "boys," as he called them. He said "it would be unjust to censure them severely. They might be expected to follow high examples. Such examples were before them. Their fathers were there, church members too, who were taking the lead." I agreed with him. Though the "boys" made, probably, the most noise, as the "fathers" were responsible, they were most culpable. I gave notice that the subject for the next evening's consideration, would be the Mexican War.

Among such a set, it might be expected that an inquiry so black and damning as this Mexican War, would find "friends" if any there. Those who will mob down the slaves' advocate, would be very likely to give no quarters to him who should undertake to expose the schemes of slaveholders for spreading and strengthening their infernal institution. And so it was. The noise and clamor of the third evening exceeded either of the others. To speak to any profit under such circumstances, was impossible. I remarked that I should say no more unless I could be heard. I felt I was lowering my own dignity and that of my subject, by submitting to such contemptuous and disgraceful treatment. On resuming my remarks the noise commenced. I stopped short, turned my back upon them, and left. Thus has Baconsburg the honor of putting an end to my exposure of this infamous war, by mobbing me down. A very appropriate method, every honorable person will say, for the accomplishment of such an object.

On entering the place, Mr. Bacon, member of the Disciple Church, and from whom the place takes its name, said to me, "Why don't you go South?" I answered that I thought I had better stay among the slaveholders, and should show, if he belonged to one of the political parties, he was one of them. He declared he was not a slaveholder; was willing slavery should be abolished; and believed when it was God's wish, it could be. "That is," I answered, "slavery will be abolished when God becomes as benevolent as you are." Under a religious influence of this kind, mobocracy cannot be wondered at.

Without despairing,

H. W. CURTIS.

Unionville, Col. co., Feb. 14, '48.

#### FRIENDS EDITORS:

A few evenings since I happened to be at a prayer meeting, at Bethel Meeting-house, in this vicinity, and found that it was conducted by two priests; one is a democrat in politics, and an Episcopal Methodist by profession—the other belongs to a church which assumes for its name "The Church of God," but generally known as Winebrennians.

After service, on our road home, I fell in-to-conversation with the latter, whose name

is Joseph Anglemire, and asked him how he could recognize Joseph Neigh, the other priest, as a brother in the Lord; as he had by his vote given his sanction to and legalized, as far as was in his power, slavery and the present war with Mexico. He then remarked that he would not commune with any person who would legalize slavery. I then put this question:—"Supposing Congress should permit and protect idol worship in the District of Columbia, as it had permitted and protected slavery; having the same control in the supposed case as it has in the actual one; would you not as soon commune with the man who legalizes idolatry, as with the one who legalizes slavery?" He said that he would. I let the Rev. J. Neigh, know of these assertions of Mr. Anglemire, which I suppose nettled him not a little. He (Mr. Neigh) paid Mr. Anglemire a visit to enquire into the subject; and I have been informed that the latter denied ever having asserted any such thing.

Mr. Neigh then told a friend of mine, that he would expose me to the public. My friend told him that he was a man of no principle, if he exposed me without letting me know when and where.

I happened to learn that the same two individuals had an appointment given out for preaching and praying at Bethel on last evening, and supposing that Neigh would endeavor to vilify me the first opportunity, I made it my business to be there. Neigh took the stand, with Anglemire at his side, and in his discourse preached very hard for the sinners of the immediate neighborhood, intimating that they were infidels, unbelievers, &c. I believed that he had reference to me, and therefore, after he had taken his seat, arose and calmly and mildly observed, that it was not with any feelings of hatred or malice, that I desired to make some observations. I supposed that the gentleman who had just taken his seat, had reference to me in his remarks, and if so, he had misrepresented me. They (Neigh and Anglemire) then repeated, "if the shoe fits you wear it," "if the shoe fits you wear it," plainly intimating that the remarks had been intended for my particular benefit.

Neigh then arose, and with sanctimonious frowns and priestly dignity commanded me to take my seat. I disregarded his orders and told him that if he would appoint a time to examine the facts before the public, I would take my seat. They then observed that they would examine the matter with any person of good moral character, intimating that my character was not good. Thus making charges and refusing me the opportunity of refuting their base calumny. Part of the audience, though professing to be a christian congregation, met for the purpose of worshipping the Most High, and pouring out their souls in prayer to that benevolent and merciful one, our Lord Jesus Christ, broke out in the spirit of mobocracy. Some called out "take your seat," others, "carry him out of the house," &c. I then told them that it certainly was evident to every unprejudiced mind that they had told the falsehood, otherwise they would not fear to have the matter examined. I then took my seat. My friend, Wm. J. Bright, from the Reserve, who happened to be there, arose and said that he considered himself a man of good moral character, and that he would examine the matter as far as he was acquainted with the circumstances, and was going on with some remarks when the saints called out "take them fellows out of the house," "sit down immediately!" One old man to show his zeal, cried out—"take dem fellows out, and if dey dont stay out, put de law in force at em." Some called out "go on." Mr. Bright then took his seat, and Mr. A. went on exhorting, and throwing out such slang as liar, infidel, unbeliever, wolf in sheep's clothing, and like epithets. Mr. Bright observed that the lambs were safe while they were guarded with clubs, alluding to a man who had made some formidable demonstrations with a poker. After this we made several attempts to be heard but the pious ones raised such a confusion that it was impossible. Finding that it was impossible to vindicate my character at a religious meeting at which it had been assailed, my friend and I, with a considerable portion of the congregation, withdrew.

I have been informed, that after we left, they exulted very much in one putting a thousand to flight, and they also returned thanks to Almighty God that one who was not a professor, had taken so firm a stand on the side of religion. This was, I suppose, the man that wielded the poker.

I pity such weak-minded priests who have to call in the aid of law and mobocracy to screen themselves from the exposure which they richly deserve.

REUBEN ERVIN.

[The following article was written for a Literary Society in Selma, and having been forwarded to us for insertion, we give it place with pleasure.—Eds.]

#### Responsibilities of Citizenship.

This is a period in which the grounds occupied by every one are examined with the closest scrutiny. Those who have long considered themselves founded upon truth, "the rock of ages" have been compelled to abandon their positions when they have examined them by the superior light of the present day.

By these examinations, parties have been multiplied, societies have been expelled,

and new ones formed; and such is the turmoil and commotion produced by the clash of truth and old tenets; so numerous are the theories, and so able are the arguments to support them, that we are baffled in our attempts to settle ourselves in any particular opinion. One subject that has given me much trouble is that of voting. The Constitution under which we have to vote requires of those who receive office under it, the performance of duties which we deem counter to the will of God. How are we to appoint men to such stations, whilst we believe these truths; that we are subject to the laws of the Creator; that they are supreme; that the laws of no government can supersede them; that no tribunal instituted by men can exempt us from our accountability to our Maker? Can we shelter ourselves under the argument that the person for whom we vote will conform the laws to the Divine will? Does he not have to bind himself as solemnly, firmly, as man can be bound, to support and enforce an iniquitous law until he can do this? Is he not therefore guilty? And do we not appoint him for that purpose; and are we not therefore guilty?

From whence do we obtain our authority to do wrong that right may result? Does not the Apostle say of such, that "their damnation is just?" But suppose that the candidate for office really believes that it is right to support the present laws, wrong as they are, until they can be amended; are we not, by giving him our support, sustaining him in an erroneous position. Is he not the agent of a party? Is he not an indispensable member of a party of this character? I would not the party be wholly inefficient without him? We have to answer these questions affirmatively. Therefore since he is the agent of the party, the party must be culpable. Since he is the only medium through which the party, as a political party, can act upon the government, their action must be poisoned by his corruption.

Since the very existence of the party depends upon the incorporation of an evil member, does it not follow that the party is evil? It certainly does. And each member is as guilty as the whole party.

But suppose for a moment that we were unanswerable for our agents; there is still another way in which we would be guilty. By the act of voting we declare that we accept the right to citizenship; that we bind ourselves to support the laws and be governed by the majority. It is with the agreement that the majority shall rule that we vote. There would be no use in determining the majority if it were not for this purpose. Now we are by nature bound to support the laws of God; and if we bind ourselves to support the laws of a human government, do we not attempt that which is impossible, viz: to serve two masters. But lest some should deny that by voting we bind ourselves to the government, I will give what appears to me to be plain proofs. First, when a foreigner comes to this country, before he is placed upon the footing of a citizen he has to swear allegiance to this government. Well, if a foreigner so sworn is placed upon a footing with a native citizen, does it not follow inversely, that a native citizen is upon a footing with a foreigner so sworn. Does any one suppose that a foreigner who has become a citizen is under any stronger obligations to government than a native citizen. Secondly, republics acknowledge this principle, that all governments "derive their just power from the consent of the governed." A man who is in favor of a republic says he has a right to say by what laws he shall be governed. Now as he claims this right for himself he must claim it for others also.

This is the way we can determine whether we claim no more than our just rights. If we find, that after we have claimed our circle of rights, we cannot ascribe the same rights to others without interfering with our own, we must acknowledge that all have equal rights, see that the limit of our rights is too extended. When we have adjusted this limit properly we will find that our rights will tally, that they will work together, like well fitted cog-wheels, without jar or jostle. Well, therefore, he who claims the right to say by what laws he shall be governed, must grant the same privilege to others. Now in voting does he say by what laws he alone shall be governed? Does he not endeavor to make laws for the community? And from whence does he derive this right, but from a tacit agreement that they shall have the same power over him. But there are some who acknowledge that by voting they become members of the government, that they declare to support the laws; but they say, that by this declaration they bind themselves either to support and obey the law, or submit to the penalty. This ground appears superlatively ridiculous, but I have known not a few to occupy it. It is placing the law upon a level with the penalty, as though it was intended, instead of the penalty being to enforce compliance with the law, that it should be, when preferred, a substitute for it. Now admitting for a moment that this is obedience to the law, how is this obedience to be practiced? Why, a man who violates the law, must go and declare what he has done before the proper authority, and suffer or pay the penalty. Now if the law is wrong, the penalty is equally as wrong, and so far as our duty to God is concerned, we are as much bound to resist the penalty as the law; and therefore, we can

not justly bind ourselves to pay even the penalty. If it is willingly submitted to, we are but shifting obedience from one bad law to another. If by our actions we declare that the penalty is right, we acknowledge that we have done wrong in disobeying the law. But, I ask, is submitting to the penalty supporting the law? If we say that it is, we must be driven to the singular conclusion, that if the penalty were removed we could not vote. For if the law simply enjoined a duty, and we promised to discharge that duty we would have no alternative but to do it. Nor would any rational, considerate person pay that the moment the penalty is affixed, (that which is designed to insure obedience) they are released from the necessity of obeying the law? It is true, the law may give us two alternatives, but the difference between them, and a law and a penalty is too clear to need an explanation. To sum the matter up in few words, the law takes this position: you shall do a certain thing, and in case of failure, you shall be forced to do it by the infliction of a certain punishment. When you obey the law, you preclude the necessity of punishment. If this be not acknowledged, there is no earthly use in any promise whatever.

The oath or affirmation which is administered when men are inducted into office is wholly useless. They may bind themselves to discharge their official duties, and consult their own pleasure afterwards whether they do it or not.

All security derived from law must at once be destroyed. All confidence which we have in one another must cease. Promises will have so much latitude that they will lose entirely their efficacy. We must regard every one with a suspicious eye, and be regarded by all with distrust. But such a state as this every one would wish to avoid. Hence we have to come to the conclusion that by the act of voting we promise obedience to the law, and if we do not fulfill this promise, we cannot, by any course of conduct whatever, in relation to the penalty, redeem our promise, and especially not by that kind of submission, which those, who talk so loudly about submission, have reference to.

They mean to submit when they can no longer help it. It is the same sort of submission that is practiced by the thief, the robber, the murderer, and the pirate, with this exception; these will offer resistance by physical force, they will not use this means, but will employ secrecy to avoid indictment, or a counsellor to twist and misconstrue the law in their favor, or to pick some trivial flaw in the indictment through which they can creep. Now if physical resistance is right in some cases, as some of them contend, I see not why it is not as justifiable in this case as in any other.

Therefore the only way for him who is determined to do what God requires of him, any law of the government to the contrary notwithstanding, is to take no part in the government. But it will be contended that if we do not vote, the government still requires submission of us just as much as though we did—that it does not release us upon the condition that we will not vote. This is true; but if we offer our resignation, and it is not received, we are in justice released from any further obligations. We have given up our citizenship, we have withdrawn all voluntary support, and the government will do just as it pleases, for which we are not accountable. We are not blamable for things that we cannot help.

But it may be objected, that if we cease to vote we cease to exert an influence in the government.

This is not true. The effect of our vote is but little, but our influence over others may be very extensive.

We know that the influence of our vote in changing public opinion is but a trifle at most, and we also know that if public opinion is changed the laws must change in some way or other to correspond with it. Hence all that is to be done is to change public opinion.

From the True Democrat.

#### White Slavery.

We have been furnished with the following facts in regard to White Slavery at the South by a gentleman now there. Such things are to be expected. He that would enslave a colored person for money, would also a white person. A conscience that would permit the one would the other also. It was truly said by the Rev. John Wesley, that "Slavery was the sum of all villainy." Indeed it is difficult to imagine a crime which is not committed under its guardianship.

#### A WHITE SLAVE.

Washington, a white boy, was taken from Virginia to South Carolina at the age of seven, and thence to Georgia, and sold to Col. B. His daughter, the lady of a lawyer, related to me the fact, saying that the little fellow used to tell the story to their children, and weep. His tale was this: that his mother was very poor, and at a time when she was sick, he was placed in a "negro quarter," in the care of a negro woman, and at night a man came and tied his feet and hands and took him on horseback. He wept, and tried to scream; but the wretch placed his hand over his mouth. Col. B's wife prohibited his telling the story to the children, because it made them weep and unhappy. "Wash" died the slave of Col. B. at the age of 22.

#### ANOTHER.

Eliza was the offspring of parents in Virginia, in high life; but to conceal their guilt, their child when an infant, was placed with a nurse at the "negro quarters," and was

there raised. She was a few years ago sold, and is now owned by Mr. P. in a Southern city. She is white, and has no negro blood in her composition, and has raised up a family of colored children. She is very badly treated.

This fact was told me by a lady, the wife of Judge \*\*\*, a slaveholder, who resides in the same city.

#### STILL ANOTHER.

A few years ago, a "negro trader" exchanged a colored slave for a little girl. On his arrival in Alabama, two or three slaveholders protested that the child was white, and finally paid \$100 for her, and returned her to Georgia, where it was ascertained that her parents died poor, and that she was sold into Slavery. The gentleman sent her to her kindred in North Carolina. The lady who told me this story, says she saw the little girl, and she was a most beautiful child.

RUNAWAY SLAVES.—The Boston Traveler states, that a person acquainted with these matters, estimates the number of runaway slaves from the South, yearly arriving in that city at one hundred.

## ANTI-SLAVERY BUGLE.

SALEM, FEBRUARY 25, 1848.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Friends of the slave, fill up the list! Volunteers are needed! The exigencies of the cause demand them, and they must be had. The Executive Committee need your immediate aid—will you give it? Fifty subscribers to the following plan are indispensable—there ought to be a hundred, and would be, if all who profess to love the slave would do according to their ability. Send in your names without delay.

#### A Promise.

We, the undersigned, do hereby agree to pay to the Ex. Committee of the Western A. S. Society, \$10 for the support of the Bugle against the 1st of April 1848; with the understanding that in consideration thereof we are entitled to ten copies of said paper for one year, to be sent without further charge to such persons as we may direct, provided they are applied for before the 1st of July, 1848.

- 1 Isaac Trevelock, Salem,
- 2 Wm. Lightfoot, "
- 3 Jas. Barnaby, "
- 4 Benj. S. Jones, "
- 5 J. Elizabeth Jones, "
- 6 Lot Holmes, Columbiana,
- 7 T. Woodcock, New Garden,
- 8 B. M. Cowles, Austinburg,
- 9 Valentine Nicholson, Harveysburg,
- 10 Dr. Abraham Brooke, Oakland,
- 11 E. Poor, Richfield,
- 12 Daniel L. Davis, New Vienna,
- 13 Simon Dickinson, Chagrin Falls,
- 14 Saml. Brooke, Salem,
- 15 H. M. Case, Rootstown,
- 16 Lydia Irish, New Lisbon,
- 17 Stephen Reed, Ellsworth,
- 18 Isaac Trevelock, (2d pledge,) Salem,
- 19 W. J. Bright, Hartford,
- 20 J. Millerack, Leesville,
- 21 Horatio Roby, "

#### Notice to Subscribers.

This week we send out bills, to those owing for the Bugle. We do this not to amuse them but as an urgent demand for what is our due, and we hope that all will feel themselves morally bound to forward the amount of their indebtedness immediately. If you have not the money by you, borrow it and send it by next mail, or hand it to the local agent if there be one in your neighborhood.

The receipts of the subscription list have, by no means, been sufficient to meet the expenses of publication. Prior to the first of October last, this deficiency was supplied by one individual who advanced a large sum out of his own pocket. He is now in immediate want of the money thus expended and his only means of repayment is from the money due for the Bugle previous to that time.

Will you who receive bills forward immediately the money, as requested in them? In some cases the bills include merely the even sum due up to the 1st of October but generally they include a part of what has since become due, and the amount mentioned in a few of them, pays some weeks in advance. This plan was adopted in order to make the sums such as can easily be sent by mail.

If any should receive bills who have paid, they will please send us word immediately, stating as nearly as they can the time of the payment and to whom it was made.

JAMES BARNABY,

Publishing Agent.

Feb. 18th, 1848.

#### To those Owning Pledges.

There is on the books of the Western Society a list of pledges made since the first of June last amounting to about one thousand dollars.

The Executive Committee is greatly in need of funds. Will not those owing pledges forward them? If those who have pledged considerable sums, cannot at present conveniently pay the whole amount, they will please forward a part, and thus relieve the Committee from its present necessities.

## A Dissolution of the Union

Between the Whig and Democratic members of the State Senate, or something very like it, recently occurred.

It appears that an Apportionment Bill was before them, which, if adopted, would operate very injuriously on the prospects of the Democratic party; and as the Whigs had the majority, and could carry just such bill as they wished without the aid of the Democracy, and in spite of their opposition, the minority had no help for it, but to sit still and see the odious bill pass, or—to use an expressive phrase, more modern than elegant—to *abscquatulate*, and thus leave the Senate without a quorum. Fifteen of the Democratic members chose the latter alternative; and unless they have returned to their duty, are dodging around the corners of the streets of Columbus, or shooting through its allies, receiving for their laborious services \$3 per day of the people's money.

This "tempest in a tea-pot" will doubtless be regarded by some as a terrible tornado; and the contemptible skulking from the Senate chamber of the not un-terrified fifteen, be hailed by their party as a glorious achievement in behalf of human rights. Why, there is already a talk of getting up a 2nd edition of the Dorr rebellion, and trying whether big Ohio cannot do what little Rhode Island failed in. Now we think the Dorr party had just as good a right to make a government for itself as any other party; and if the Democracy of Ohio want another government, we shall not object to their having one, provided they don't insist upon our becoming a member of it unless we wish, and don't tax us for its support.

We suppose the withdrawal of the fifteen was honorable, patriotic, and all that; and we suppose that a similar movement which was made by the Whigs a few years since, was quite as praiseworthy. But, mercy on us! what a fuss both Democrats and Whigs would make should the Disunionists ask any portion of the Senate to withdraw upon anti-slavery grounds. It's rather hard guessing what they would do in such a case. When we asked the Legislature last winter to help Ohio withdraw from the Federal Union; soon as they recovered from the shock the request gave them, they instantly resolved to print an extra edition of Washington's Farewell Address, and thus, for a time, saved the Union. Like as not in the case supposed, they would publish a President's Message, documents and all.

#### A Query.

A correspondent near Harveysburg—a colored man, and we think formerly a slave—has sent us a communication in which he puts the query, "What are the objects of abolitionists—what their design?" He had supposed they were laboring to establish equal rights without distinction of color. Yet in Harveysburg, which he says is full of abolitionists, and not the do-nothing abolitionists either, as he has heard Liberty party call the Disunionists, but *not* abolitionists, Liberty party and Whig abolitionists, and he cannot tell which of the two evince most prejudice toward the colored man; and he begins to fear he has mis-apprehended their objects.—The immediate occasion which led to his asking us the question, he thus states:—

"The abolitionists here, have often expressed strong desires to have the *Black Laws* of Ohio repealed. They have branded Dr. Harvey as anti-abolition, anti-christian, &c., for putting us in a separate department of the school of which he was proprietor. I do not think they did Mr. Harvey injustice by such charges. Well, Harvey's school has come to naught! Another Seminary has been reared by those very persons who spoke so hard against Mr. H. We thought when this building was being erected, an avenue was opening through which we could ascend to the great field of intelligence. But alas! what do we hear?

"No person that has one drop of African blood in him or her, shall be permitted to enter this institution?"

"Why not?"—was the question.

"If we admit the person that has one drop, we shall have to admit the one with two; if we admit the one with two drops, we shall have to admit the right down negro!"

What does this prove? It proves what Liberty party and Whig abolitionism is."

The school here referred to, is the one presided over by the immortal WILSON HOSSA, an account of whose shameless conduct to one of his scholars will be found in another place, and whose claim to respectability and chivalry after such behavior, should be scorned from society. If such a school has been established, and has been sustained by the influence of professed abolitionists, the fact is a proof that they have no just appreciation of the equal rights of all men; and for them to assume the anti-slavery name, while destitute of the simplest elements of its character, is certainly wrong. Anti-slavery requires *life* as well as *profession*; it demands *deeds* as well as words of those who claim to be its advocates.

Our correspondent also presents a personal grievance, which he gives as a reason for asking the question he does. Hear him.

"A good old voting abolitionist and I, had considerable dealing together—I cultivated his farm. He got a little angry with me and told me I did not suit him. Well, I concluded as I did not suit him, I would not stay on his farm. A settlement had to be made. Without coming to me for it, he went to a Justice of the Peace. On being asked, 'would he allow me to swear to my account?' he answered, 'If there be any way to keep him from it, I will do so.' I shall say nothing in



regard to the injury I received, and refer to the case because it was, in part, the cause of my inquiry."

Such conduct as this from professed abolitionists, he is unable to comprehend—he wants an explanation—he cannot understand how such men can be friends of the slave; in his opinion they are putting back the cause of emancipation—acting as a log upon the wheels of that reform, and we think he is not far wrong in his conclusion. The question he has asked, has suggested many thoughts upon which we have not time now to dwell.

#### A Correction.

In one of the memorials prepared for circulation by the Executive Committee, the following resolution is given as having been adopted by the General Assembly.

"Resolved, That in the name and on behalf of the people of Ohio, we do hereby protest against the annexation of the republic of Texas to the union of these States, as unjust, inexpedient, and destructive of the peace, safety, and well-being of the Nation; and we do, in the name and on behalf of the said people, solemnly declare that Congress has no power conferred on it by the Constitution of the United States, to consent to such annexation; and that the people of Ohio cannot be bound by any such covenant, league or arrangement, made between Congress and any foreign State or nation."

We have recently been informed that this is a mistake—that the Legislature never passed such resolution. The work from which it was copied, is a compilation of the action of Legislative and other bodies, in relation to the proposed admission of Texas; and unless the compiler had ready access to the journals of the various Legislatures, and leisure to examine each and all for himself, we can easily understand how he was misled in reference to this by a common newspaper report, and consequently misled others.

The resolution in question it appears was submitted in a report to the Senate by Benj. F. Wade during the session of 1837-8. It was considered, re-committed, and the following substitute afterward adopted.

"Resolved, by the General Assembly of the State of Ohio, That in the name, and on behalf of the people of the State of Ohio, we do hereby solemnly protest against the annexation of Texas to the union of these United States."

So it appears that the abolitionists have given Ohio more credit than she deserves—have supposed that she took higher ground in relation to the Texan inquiry than she really did. We are sorry that a mistake was made in quoting a resolution which was not adopted, and we thank the friend who gave us the information necessary to correct the error into which we had all fallen.

A CHANGE.—The last National Era announces that the Ex. Committee of the American and Foreign A. S. Society under whose auspices that paper was published, have transferred their right and title in it, to its present editor Dr. Bailey. That committee raised a large sum of money for the establishment of a Liberty party press at Washington and for other purposes; the funds thus collected, and which have not yet been expended, will now be used for the "other purpose"—whether to the satisfaction of all the donors is rather questionable.

There was something taking to Liberty party in the idea of having an organ at Washington; and although the Doctor's course displeased many of the party, yet the paper was established, and the American and Foreign Society had the power of appointing another editor whenever its members chose so to do. How is it now? A considerable portion of their money has been spent; the Era is now Dr. Bailey's organ, not their's; he is the proprietor, not they.

We have curiosity enough to desire to peep behind the curtain, and learn the why and wherefore of this change; did the friends of Dr. Bailey fear the Era was too low-toned in its anti-slavery to suit the party, and was it apprehended that a successor to the present editor might be appointed at the meeting of the Society next spring? Some of the men—if we mistake not—on the Ex. Committee which sold the paper to Dr. B. made a somewhat similar move a few years since—selling the organ of the American Society in order to prevent that Society getting possession of its own paper. But probably this bargain and sale was done with the knowledge and advice of the constituency of the Committee, and the contributors to the press; if so, no one has any right to complain.

EXCEEDINGLY FEARFUL.—A proposition was made the other day in the State Senate to authorize the Governor to employ "a suitable person" to revise the school laws; whereupon a Mr. Olds, jealous for the honor of Anglo-Saxons, moved to amend by inserting the word "white" before persons.—The motion was lost by 14 to 20. The member though defeated, was neither cast down nor discouraged; which should be exceedingly gratifying to his friends.

The INDEPENDENT DEMOCRAT, speaking of the glory and profit of the Mexican war, says, "At the sacrifice of one hundred millions of dollars and twenty thousand Americans, we have succeeded in killing ten thousand Mexicans." This is rating the Mexicans pretty high, but as it is what the government has been willing to pay for their capture, we suppose the value of each may be thus stated: \$10,000 ÷ 2 Americans = 1 Mexican.

#### General Items.

The population of Buffalo has increased ten thousand—or about thirty three per cent—within twelve months.

Recent reports from Mexico say that Santa Anna is in the State of Puebla—a State not yet annexed to this country as one of the sisterhood—and is surrounded by a large number of chiefs and officers. A military Almanac would probably read "Look out for squalls about this time."

The corner-stone of the great Washington Monument will be laid at the National Capitol on the 4th of July next. Wonder if that old man, the slave of Washington, whom Woodbury tells about, will be there to assist in the ceremony.

The British war steamer *Jeager* was driven upon a ledge of rocks off the northern coast of Africa; and out of 270 persons on board of her, but 5 are known to have been saved.

Madame ADELAIDE, the sister of the French king, died recently.

Late European papers mention the decease of LUCA BISSAC, an old soldier of the Austrian army who died at the advanced age of 116 years. He had been a soldier 96 years, and an inveterate tobacco smoker 102 years. He died as he had lived, with a pipe in his mouth.

FILIAL LOVE VS. LOVE OF MONEY.—A few months since, it was found necessary to disinter some bodies in the city of New York, when one of them—a female—was found in a state of complete petrification, and perfect as when first interred. It was taken charge of by her son, with the expectation it would again be consigned to the earth; but instead of doing so, he is exhibiting it at twenty-five cents a sight!

THE EIGHTH WONDER OF THE WORLD.—Rev. Mr. Kendall of Verona, N. Y. who receives for his pastoral services \$400 a year, was recently invited to the charge of a church in New York city, whose members offered him a salary of \$1500. He declined accepting the call—a very rare circumstance for one thus situated, and which manifests a disregard of lucre not often seen in gentlemen of his cloth, or in fact of those of any other texture.

A NEW APPLICATION OF CHLOROFORM.—This agent has been used with complete success in soothing the agonies of the dying.—A physician in Boston, speaking of the case of an individual upon whom that trial was made, remarks: "The success of the application was complete, and the patient's last moments were tranquil and void of pain."

ELECTION EXTRAORDINARY.—One of our exchanges mentions that the Provincial Council of Baltimore—a Catholic body of course—has elected the *Most Blessed Virgin Mary*—"the Queen of Angels," as Patron of this country.

The semi-annual dividend—says the Boston Post—of twelve railroad corporations in the vicinity of that city, recently declared, amounted to one million of dollars.

A correspondent of the *Christian Advocate and Journal* thus sensibly discourses of modern Methodist preaching.

While ministers of other denominations are adopting the plain old Wesleyan style of preaching, and have hearers, and do them good too, we are giving it up, and adopting a fashionable, powerless style of preaching, that is understood by a few only, and will be lauded by those who have itching ears, but of little or no profit to any one, after all our pulpit preparations in selecting fine, flowing and rhetorical flourishes. If the preacher should be informed that one of his fashionable hearers was offended at his plain and pointed application of truth, or pointed reproof of some fashionable and prevailing vice, he would feel as if his popularity was ruined and his usefulness destroyed. These things never discourage the old Methodist preachers. They would only smile and say, "I hope I have done my duty, and have done some good; for the devil is offended, and some of his children displeased." I am afraid we are too fond of that kind of preaching which makes every body happy; as our beloved brother Fry used to say, "We are all happy, saint and sinner."

Not the Methodists only, but most other denominations have adopted a style of preaching that does not reach the sinner who is clothed in purple and fine linen—it lacks the plainness and force of Nathan's preaching to David, it does not say to him, "Thou art the man!" but leaves him to be happy with the saints, and in the enjoyment of a delusive peace. Reformers are striving to break up this state of things, to bring the professors of christianity out of the moral wilderness into which they have been abiding, to persuade them to adopt that style of preaching and of practicing which Truth requires, and which will make them terrible to the foes of God "as an army with banners;" and for doing this, they are denounced as infidels, as disorganizers!

WHERE WAS AMOS TUCK, Liberty party's Representative from New Hampshire, when Congress voted the thanks of that body to Scott and Taylor? Hie, in the Senate, voted against their being presented, but the only opposition made to them in the House was the negative of Giddings. Where, oh where, was Amos then?

PASS HIM AROUND.—The following article from the *Cin. Herald* relates about as contemptible a case of *Calophobias* we have ever met with. If the reptile spirit of William Hobbs desires to crawl into notoriety by such means, so be it. We will lend our aid to make him known as the hater—the murderer at heart of the colored man.

#### Wilson Hobbs.

We have just learned from a resident of the town of Harveysburg, in this State, of an exhibition of that prejudice against color, so peculiarly American, the cruelty of which is enough to make the blood of every right thinking and right feeling man boil with indignation. It appears that there is an academy in Harveysburg over which presided an Orthodox Quaker, rejecting in the name of Wilson Hobbs. A young lady Miss Margaret Campbell by name, the daughter of respectable and wealthy parents, the sister in law of W. L. Keyes resident in the town, of the most respectable character, made her appearance at the School and entered upon the regular discharge of her duties as a pupil. She is about 18 years of age, well educated, of excellent abilities and of refined and tender sensibilities. By the laws of Ohio, she is a free white person, and entitled to all the privileges of such, and there is not the slightest indication in her appearance to distinguish her from other young ladies of her age, unless it be a fairer complexion. By carefully tracing her genealogy however, it is said, through several successive generations, it appears that an ancestor on the maternal side was the daughter of a wealthy slaveholder and one of his slaves, though by going still further back it is probable that she will be found to have been a general if not a legitimate descendant of that general father of the race, from whom Wilson Hobbs derived his aristocratic blood. After she had been attending the school two days, a suspicion of the impurity of her descent was communicated to the smooth faced quaker, who being moved by the spirit of doublet, and by the fear that it would injure the reputation of his Academy, took the opportunity during school hours and in the presence of the whole School, brutally to insult her by ordering her to leave the institution and not to return. The cruelty of the degrading insult covered the unhappy girl with shame and confusion, who left the presence of the unmanly wretch in the midst of her own tears and those of sympathizing teachers and fellow pupils. We understand that the occurrence has created a good deal of indignation in the neighborhood, which will probably take some decided means to show how little it participates in such mean assaults and what it thinks of their perpetrators. We wish friend Wilson Hobbs no greater unhappiness than fully to see and to understand, what a despicable thing he has been guilty of.

LITTLE RHODE ISLAND.—The Legislature of this State has passed an act forbidding its officers, as such, to assist in the recapture of fugitive slaves, and denying the use of its jails for their incarceration. The bill passed the Senate unanimously, and the House by a vote of 39 to 17.

The States which have forbidden their officers to use their official power for the benefit of slave-catchers, are,

NEW HAMPSHIRE,  
MASSACHUSETTS,  
VERMONT,  
CONNECTICUT,  
PENNSYLVANIA,  
RHODE ISLAND.

Seven, is said to be a very remarkable and wonder-working number—what State will complete it? and will they then be ready for a dissolution of the Union? Who can tell!

"WHEEL ABOUT AND TURN ABOUT, AND DO JUST SO."—May 13th, 1847, R. C. SCHENCK and S. T. VINTON, of Ohio, members of the Lower House of the U. S. Congress, did, in their places, solemnly declare, and vote that it should be placed upon record, that

"By the act of the Republic of Mexico, war existed between that Republic and the United States."

On the 3rd of January, 1845, they did in a like manner further assert, that the present war with Mexico, was

"Unconstitutionally and unnecessarily begun by the President of the United States."

Will these HONORABLE gentlemen or their friends be kind enough to inform us when they spoke the truth, and when they told a lie—whether we are to believe their assertion of '47 and reject that of '48, or to receive that of '48 and discredit the one of '47?

In New Jersey, the Court of Errors and Appeals has decided that a slave born prior to 1804 is not entitled to his freedom, under the State Constitution, although it declares that "all men are by nature free."—How long will men put their learning before their conscience and enslave themselves to parchments!—*Cin. Herald*.

Men will enslave themselves to parchment. Mr. Herald, just so long as they act upon the principle of observing their written contracts, and comply with the bonds they give. It is this enslavement to parchment which induces the merchant to pay his note at sixty days; the bank to redeem its paper at sight; the officers of a government to execute its laws; and the people who form a Constitution to uphold its provisions.

The difficulty in the case referred to, we presume will be found to consist rather in the kind of contract, than in an obligation to observe contracts—or enslavement to parchment, as the Herald would express it.

A MINORITY OF ONE!—In the vote of the Lower House at Washington, tendering the thanks of Congress to Scott, Taylor, and other less noted butchers of Mexicans for their deeds of blood, there was but one vote in the negative; and that was given by Joshua R. Giddings. "Honor to whom honor is due."

TREMENDOUS!—A correspondent of the Voice of Freedom, Vt. who has been traversing the Great West, appears to have been thrown into a severe fit of *exaltation* by contemplating the wondrous beauties of that portion of the Mississippi valley in which Illinois—from which State he writes—is so highly favored as to be. He says:—

"I should be pleased to give you a proper idea of this portion of the Mississippi valley, but I find myself incapable of portraying these beautiful groves and splendid prairies, and I believe that if I could explore the whole surface of this earth and then throw off invisible Telegraphic wires to the planet Jupiter—survey his rich and beautiful soil, and pass along to Saturn's fertile grounds, illuminated by seven satellites and magnificent rings;—then step on to Herschel, and extend my views a little further;—go through a hundred other Solar Systems and unnumbered worlds, I should then return to the great Mississippi and exclaim, verily this is the 'Fairy Land!'"

There! if that is not a flight, we know nothing about distances. No one but a magnetic clairvoyant would be hardy enough to attempt such a route of travel; the very thought of it makes one shudder. Jupiter, Saturn, Herschel, and "a hundred other solar systems and unnumbered worlds"—can imagination go further!

Dr. Bailey congratulates the Liberty party on its nomination for President. We hope the Doctor will be with us before the canvass closes. If he comes, we shall hail him as a powerful accession to our ranks.—*Clarion of Freedom*.

What does the *Clarion* mean by the above? Is its editor knowing to the fact that the Dr. has either been read out of the Liberty party ranks, or was never in them? We cannot construe his remarks otherwise.

The proposed CONSTITUTION of Wisconsin, like the Constitution of most other States of this Democratic Union, restricts the right of suffrage to "white" men. We have often heard foreigners remark that the climate of this country was very unfavorable to the human constitution. However this may be, there is something in the political climate of America that is certainly very unfavorable to State and National Constitutions.

OLIVER P. JOHNSON, favorably known to many of our Ohio friends, has left the office of the New York Tribune where he labored as assistant editor, and designs issuing a weekly paper from Blackstone, Mass. Success to him in his undertaking.

WHO ARE THEY?—The editor of the *Youngtown Republican* speaks of "ninety and nine just Democrats who need no repentance." We were not aware that there were so many in the country. Can he give their names?

HENRY, the slave who was made the subject of the resolutions presented by Giddings to the House of Representatives and which were laid on the table, has obtained his freedom. By what means this was accomplished, we have not yet learned.

Dr. Elder of Phila. referring to Henry Clay's determination to obtain a re-nomination for the Presidency at the hands of the Whig National convention says, "The final perseverance of saints is nothing to that of sinners."

There are only some TWENTY THREE thousand adults in Alabama who can neither read or write—scarcely one in five of its citizens can spell a-b-a-b, or make pot hooks and hangers in a copy book.

The letter of T. from the South shall appear next week.

#### Palfrey's Speech.

The following extracts are from the speech of J. G. Palfrey, delivered in the House of Representatives on the 26th ult., in reply to Mr. Clingman, of North Carolina.

Sir, the gentleman tells me nothing when he says that the free interest of this country is secure, because "the Free States are in the ascendancy in all the branches of the Government; and their majority by more than fifty votes on this floor, and in the electoral colleges, is greater than they ever had in former times." It is true, notwithstanding some singular facts, themselves growing out of the fact of the extension of Slavery and of the Slave Power, under the forms of the Constitution, in a way never contemplated by the framers of that instrument. It is true, notwithstanding that Ohio and New York together have only 4 representatives in the other branch of the Legislature, 55 in this, and 55 in the Electoral Colleges, while fifteen Slave States, (all except Virginia,) with an aggregate free population only about as large as the population of New York and Ohio together, have 20 votes in the other House, 73 in this, and 108 in the election of President and Vice President. What the gentleman says is true, notwithstanding this singular distribution of political power which the introduction of new Slave States has brought about. But it is not all the truth. The gentleman did not intend to disguise anything; but some further facts, bearing on this point, did not suit the purpose of his argument.—The free population of the United States, according to the census of 1840, amounted to not far from fifteen millions; the slaveholders, at a liberal estimate, were not more than three hundred thousand;—fourteen millions and a half against three hundred thousand, a numerical preponderance among the free population, in the proportion of nearly fifty to one, in favor of the free interest." In the

The probability is, that there are not so many as 300,000 slaveholders, and that the estimated proportion of 59 to 1 is quite within the truth.

Presidential election of 1844, there were about three millions of voters; between one hundred and one hundred and fifty thousand of these voters were holders of slaves; that is, the majority of non-slaveholding voters over slaveholding, was somewhere between seven hundred thousand, and three millions—a disproportion of twenty or thirty to one.

But is the gentleman to be told by me, of the power which can be exerted by the concentrated energies of an active oligarchy, spread over a country, intent on a single policy, and bound together by a common intelligence and a common interest!—how, with its ever watchful ambition, it will take the lead of the busy and inert masses, how it can intimidate and overawe the weak, beguile and conciliate the easy, and bribe the mercenary, using those who can influence the public vote? Fifteen years ago there was a great excitement in this country, and a powerful party was organized, against the institution of Free Masonry. The charge was, (I do not enter into the merits of the controversy,) that that institution had been the cause of the death of a citizen, and that it was an irresponsible power, spread like network over the land, and complicit by oaths and symbols which gave it an omnipotent unity and secrecy of action. But how many more lives of citizens have been sacrificed to the Masonry of the Slaveholders, and how much more perfect is their mutual understanding, and their combination of power and activity, than any system of oaths and symbols could create! Slavery exists in but half of the States of this Union. But by the possession of the bulk of the property in these States, and by a virtual monopoly of the means of education, it appropriates to itself the internal government of those States, and their influence beyond their borders.—Small as are its comparative numbers, it takes its place in the national councils, as the representative of the aggregate weight of those States.

With this weight, and with the skill derived from making politics its study and practice, it comes as a seller into the market of the national patronage—with the training fees of fortunes for the basely sordid, and promotion for the basely aspiring. What wonder that, with such advantages, it should find willing and capable tools beyond its own domain? What wonder that it should find means to perplex the simple, and beguile and soothe the good, as well as to enlist and use the selfish? What wonder that it should be able to play off parties against each other, and take to itself effectually the balance of power, and the lion's share of the prizes at stake.

[Speaking of the exercise of the political power of the slaveholders, he says,]

See how it is exercised. Let me first mention the unutterably heinous law—I can characterize it by no milder epithet—of Feb. 12, 1793, putting the liberty of every freeman in this nation at the mercy of every paltry town or county magistrate whom the kidnapper may delude or bribe to do his dirty work.—If my neighbor sue me for twenty dollars, the Constitution of my country gives me the security of a jury of our peers to pass between us. Not so with my liberty, which I value at more than twenty dollars. Let a stranger come among us of the free States and claim one of our number as his runaway slave, and let him satisfy, any how, some trading justice that his claim is good, and that justice's warrant is good for him against all the world. The law makes no distinction between white and black men, though, if it did, it would make no difference in the enormity of the principle. Let the man-stealer get that warrant, and with it he may bring me or any representative from a free State to the auction block close by this Capitol, to make our next remove in chains to Natchez or New Orleans. He may take my wife from my side, or my infant from its cradle, and, if I resist, he is armed with the whole power of this country to strike me down.—The odious law, by its letter, threatens, and insults the Governor of Massachusetts or New York as much as the darkest menial they employ. Do gentlemen say the law would never be so executed? Be it so.—what would prevent it? The law of force, or the fear of force. The standing outrage and indignity, standing on the defiled pages of the Statute Book, are still the same.

Again, the gentleman urged to this point the natural inferiority of the negro race. He has no doubt examined, and knows how to expose, the seeming paradox of those ingenious men who have held that the balance of power was shifted, and the sceptre of the world passed from the colored to the white race, some twenty-five centuries ago, at the capture of Babylon by the Persians; and I presume he decides the question rightly.—[Mr. Clingman interrupted, and was understood to say he had referred to the Egyptians, and relied on the formation of the Egyptian skull.] The gentleman speaks of the Egyptians. Undoubtedly he has attended to that curious hint in Herodotus, bearing on that question. The gentleman reads Appian, a writer not commonly in the hands of professed scholars. He is a reader of Polybius, and has weighed his merits and those of the other great masters in that department of composition in such exact critical scales as to feel justified in placing him at the head of the list in respect to political sagacity. He cannot have overlooked that singular passage in so common an author as Herodotus, in which the old chronicler has been thought to say, that the ancient Egyptians, the remote source perhaps of Greek civilization, were woolly headed negroes. I will not defend that interpretation of his words. But it is no invention of any of your high-flying Abolitionists of the present day; it has been received by grave and plodding English and German doctors, who read, and pondered, and smoked, and annotated, long before such a *homo naturae* as an American abolitionist was ever heard of. The gentleman has ascertained the complexion of the great captain of antiquity, the Carthaginian Hannibal, and knows how far it resembled that of the Lybians and Nubians whom he led to twenty years triumphs over the sharp-beaked eagles of Rome. He sees how to dispose of the phenomenon of the French mulatto, Alexander Dumas, that miracle of prolific genius.—He can show that no stress is to be laid on such a case as that of the American Frederick Douglass, now of Buffalo, New York, ten years ago a wretched slave, picking up scraps of leaves of the Bible in the gutters of Baltimore to teach himself to read, then working three years on the wharves at New Bedford, without a day's schooling. I presume, in his life, yet now speaking the English language with a force and an eloquence which, I hesi-

tate not to say, would do no discredit to any gentleman on this floor. But I do not discuss the question whether the negro inferiority is to be traced to a congenial incapacity, or to the depression and low culture of many generations. It is a great problem. I have not time for it. It is too intricate and vast. Nor, determined either way, would it have any material connexion with the main question I have in hand, or directly bear on the measure now in the contemplation of this Committee. I have been stepping aside a little way in the gentleman's track.

[Referring to the classification of Abolitionists, he places first the Disunionists, of whom he thus speaks:—]

There are, in the first place, the Abolitionists, strictly and commonly so called. Their specific distinction, as a body, is, that they urge a dissolution of the Federal Constitution, and of the Union. With the gentleman on the other side who expressed his sentiments not long ago, they hold the "sacred right of revolution." He called it "the most sacred of all rights." They attach to it a similar sanctity, though they would not prosecute the object in the way which I would think most legitimate. They are, generally at least, non-resistants, and most of them even refrain from voting, from scruples against giving even that support to a Government which they regard as implicated in so much wrong. With a late President of the College of South Carolina, they have "calculated the value of the Union," and, as they do the sum, the Union turns out to cost too much. Among them are persons of the greatest purity of life, and the most unselfish philanthropy. There are individuals of eminent abilities, of the highest culture, and of social connections the most esteemed. There are those who bear the great historical names of the North—names which one cannot read the story of the heroic periods of New England without continually meeting.

#### Black Laws.

Notwithstanding the Ohio Legislature is Whig, yet it is rotten on the subject of Freedom. We have seen all along in its proceedings, a most contemptible blinking of the subject of slavery. The resolutions it passed on slavery and the war were not open mouthed, and did not utter forth the sentiments of Ohio Whigs. And now it has set its seal to its infamy by its proceedings in regard to the Black Laws.

This action of the Legislature, and the action of the Whig State Convention, has placed the Whig party in a false light. That Convention entirely covered the subject of the Black Laws, and of slavery generally. It is true, it endorsed the Wilmot Proviso, but there was no open, hearty denunciation of slavery. The first of Freedom are sent up in the breasts of Whigs by party expediency smotherings, and in our opinion a new State Convention has got to be held to let them break forth in their power, or they will find another channel. How can a true, zealous Whig, in whom the fires of Freedom are burning, take the stump and advocate the success of the Whig party, basing his appeals upon the principles of Liberty and equality, while these acts of the Legislature, and omissions of the Convention stare him in the face? He can't do it. The Whig people must assemble by regular appointed delegates in Convention, and blow a louder blast for Freedom than has yet been heard, or the party will sleep the sleep of death forever.—*True Democrat*.

From the Cincinnati Herald.

#### Beware of the Imposter.

A colored man, calling himself Smith, or sometimes Peter Smith, has travelled over some parts of Ohio and New York, and has, under false pretences, collected various sums of money from the friends of the colored people. From letters received from different individuals, it appears he has made a variety of statements respecting himself, and said that I had given him, all of which are false. In one letter money was sent to me for him, but I could find no such man, and therefore returned it. I have not known him. For the purpose of protecting benevolent individuals from further impositions, I request all the anti-slavery papers in the country to publish this notice.

JOHN RANKIN.

Ripley, Ohio, Feb. 4, 1848.

THE SUBSCRIBERS take this opportunity of informing their friends and the public generally that they have commenced the Wholesale Grocery Commission and Forwarding business, under the firm of Gilmore, Porter & Moore. All consignments made to them will receive prompt attention. Upon the reception of such, they will give liberal acceptances if desired—charges reasonable.

Address Gilmore, Porter & Moore, No 26, west Front street, Cincinnati.

HIRAM S. GILMORE,  
ROBERT PORTER,  
AUGUSTUS O. MOORE.

Cincinnati, May 4, 1847.

#### Books for the People.

Just received at the Salem Book-Store, Human Rights, and their Political guarantees, by E. P. Hurlbut.  
Woman, her Education and Influence, by Mrs. Hugo Reid, with notes by Mrs. C. M. Kirkland.  
The Philosophy of Mesmerism.  
Book of the Teeth.  
Book of the Feet.  
Combs & Fowler's Phrenological and Physiological works, &c., &c.

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Of Juveniles, selected with great care. All the standard "Water-Cure" works. Phonetic Works—all that are published in the United States.  
A variety of School, Classical, Scientific, and Miscellaneous Books.  
Blank Books, Slates and Stationery of all descriptions.  
All offered on the most favorable terms.  
by D. L. GALBREATH.  
Salem, Jan. 4th, 1848.

#### WEBSTER'S DICTIONARY.

Revised Edition, just received at the  
SALEM BOOKSTORE.



## POETRY.

## Words of Counsel.

*For the Bugle.*

Floating down Time's ceaseless river slumber  
not upon the car!  
Pine not for the joys behind thee, shrink not  
from the ill before!  
Waste not life in idle dreaming nor in selfish  
toil for gain,  
Soon the conqueror Death will show thee  
that thy golden dreams are vain.

Ope thine eyes thou careless hearted to  
Earth's misery and wrong;  
See the helpless and the lowly crushed be-  
neath the proud and strong,  
See the widow's tears of sorrow! hear the  
orphan's bitter cry!

Wrapt in dreams of wealth and splendor see  
a world pass heedless by.

Do not seek the wreath of glory, deeming  
that a noble prize?  
Doth yon starry banner charm thee, floating  
out beneath the skies!

Doth the syren vice allure thee, strewing  
flowers beneath thy feet?  
Doth the heartless world entice thee with her  
flatteries false but sweet!

Shrink thou from yon silken banner, blood  
hath stained its every fold!  
If hath waned o'er scenes of horror thou  
would'st shudder to behold!

Shun the flowery paths of sinning! they to  
shame and woe will lead  
Then the fickle world will crush thee in thine  
hours of sorest need.

Hearken! from the plains of Georgia, from  
the blue Potomac's wave  
Comes a wail of hopeless anguish, from the  
crushed and bleeding slave.

List! that mother's shriek of horror, List!  
that wife's despairing moan,  
Mortal, in this world of sorrow, canst thou  
live for self alone!

Not alone in tears of pity! not alone in work-  
less prayer!  
Waste all sympathetic feeling for the victims  
of despair!

Seek to give the captive freedom, strive his  
injuries to redress,  
Feed the hungry, clothe the naked; they who  
labor, God will bless!

Seems the path of duty rugged! it will lead  
to joy and peace.  
When thy pilgrimage hath ended, when thy  
earthly toils shall cease,  
If thy work is nobly finished then in triumph  
thou shalt rise,  
To a mansion fair and holy, built for thee  
within the skies.

C. L. M.

## The Changeling.

BY JAMES RUSSELL LOWELL.

I had a little daughter,  
And she was given to me  
To lead me gently backward  
To the heavenly Father's knee,  
That I, by the force of nature,  
Might in some dim wise divine  
The depth of his infinite patience,  
To this wayward soul of mine.

I know not how others saw her,  
But to me she was wholly fair,  
And the light of the heaven she came from  
Still lingered and gleamed in her hair;  
For it was as wavy and golden,  
And as many changes took,  
As the shadows of sun-gilt ripples  
On the yellow bed of a brook.

To what can I liken her smiling  
Upon me, her kneeling lover,  
How it leaped from her lips to her eyelids,  
And dimpled her wholly over,  
Till her outstretched hands smiled also,  
And I almost seemed to see  
The very heart of her mother  
Sending sun through her veins to me!

She had been with us scarce a twelvemonth,  
And it hardly seemed a day,  
When a troop of wandering angels  
Stole my little daughter away;  
Or perhaps the heavenly Zinzali  
But loosed the hampering strings,  
And when they had opened her cage-door,  
My little bird used her wings.

But they left in her stead a changeling,  
A little angel child,  
That seems like her but in full blossom,  
And smiles as she never smiled:  
When I wake in the morning, I see it,  
Where she always used to lie,  
And I feel as weak as a violet  
Alone 'neath the awful sky.

As weak, yet as trustful also,  
For the whole year long I see  
All the wonders of faithful Nature,  
Still worked for the love of me;  
Winds wander, and dews drip earthward,  
Rain falls, sun rise and set,  
Earth whirle, and all but to prosper  
A poor little violet.

This child is not mine as the first was,  
I cannot sing it to rest,  
I cannot lift it up faithfully  
And bless it upon my breast:  
Yet it lies in my little one's cradle,  
And sits in my little one's chair,  
And the light of the heaven she's gone to  
Transfigures her golden hair.

CHILD-LIKE.—I am glad the world is full  
of children. To me, earth with all its other  
charms were a gloomy waste without them.  
I love to feel as a child. There is no solace  
in affliction so sweet as the sympathy of chil-  
dren: there is no music so enchanting as their  
unaffected joyous laugh. I am never so hap-  
py, and the gentle spirit of humanity never  
breathes so freely and cheerfully into my  
heart, as when I am surrounded by a com-  
pany of affectionate, merry children.

## MISCELLANEOUS.

How Mrs. Pandevack led John Pan-  
devack by the Nose.

Messrs. Editors:

I am a plain man, brought up in a plain  
way, in a plain little town down East, and  
although at the present time I should prob-  
ably be taken by the undiscerning for one of  
the aristocracy, there is not a man walking  
the public streets who cherishes a deeper de-  
gree of fellow feeling with the struggling poor,  
and would him shake the hand of every hon-  
est man who is fighting his way through the  
world's adversity and chances. Notwith-  
standing my interior nature (as the transcen-  
dentalists would term it) is thus imbued with  
the most tender emotions which can all the  
human breast, I find there is none of that cor-  
dial appreciation of my character which the  
heart so fondly looks for, and in searching  
the cause I am somewhat reluctantly com-  
pelled to admit that my dress and exterior  
deportment so dreadfully belie the inner and  
hidden man, that the genus to which I be-  
long is erroneously decided by my borrow-  
ed fashions and jockey imitations of the peac-  
cock.

To speak no longer in enigmas, I proceed  
to enumerate some of the difficulties I have  
labored under, which I can do in no better  
way than by briefly relating a portion of my  
history.

It was my fortune (whether good or ill is a  
matter of opinion) to marry a lady belonging  
to the higher circles, whose private property,  
combined with the prosperous state of my  
business, gave us the ability to take our sta-  
tion among the celebrated and much talked  
of "upper ten thousand," should our inclina-  
tion thus prompt us. As my personal taste  
is decidedly averse to ostentation and extrava-  
gance, I should have been content with a  
plain and comfortable style of living, but my  
lady was not a person to forego the advan-  
tages which fortune had thrown in her way,  
and we forthwith commenced a course of  
fashionable house-keeping, fashionable visit-  
making, fashionable company entertaining,  
fashionable airs and manners, lies and grim-  
aces, which summed up gives a grand total  
of fashionable misery. The beginning of this  
routine opened a sad chapter in my history,  
and had I not striven manfully against its  
consequences and cherished a deep and abiding  
veneration for the sober virtues of my  
pious ancestry, I should, no doubt, ere  
this have concluded that mankind in general  
were made for my use in particular, and the  
utterance of truthful sentiments only betray  
the highest degree of veridicality. Among the  
many minor requirements made of me by my  
lady was that of grading my notice of per-  
sons we met in society entirely by the caste  
they belonged to, rather than by their intrin-  
sic merits and the excellence of their charac-  
ter.

This requirement, I am sorry to say, was  
made to extend to my own relatives as well  
as hers, and has resulted in the entire es-  
trangement from us of many estimable con-  
nections, and in leading them to regard us  
as despicable, purse-proud aristocrats. I had  
been married about three months when cousin  
Thomas, the cousin of my boyhood, to whom  
I had become indebted for the most hospita-  
ble agreement in after years, at his residence  
in the country, came to the city, and calling  
on me at my place of business, was induced  
at my solicitation to have his baggage trans-  
ported to my splendid and fashionable abode  
up town. Not dreaming but that my wife  
would be gratified by the arrangement, I  
started for home at night, anticipating a right  
jolly time with cousin Tom in recounting  
some of the scrapes and exploits of our early  
days, and in living over again in imagina-  
tion some of the blithesome scenes of youth.  
What my chagrin was, when I reached home  
and found that cousin Tom was "non est in-  
ventus," can only be imagined by those who  
happen to be the husbands of fashionable la-  
dies. "Why! how is this, Mrs. Pandevack,"  
I immediately inquired, "hasn't cousin Tom  
been here?" "Mr. Pandevack," he replied,  
(giving the name a French twang, which she  
always persisted in doing), "I wish you  
would not be at the pains of sending every  
clotheshop countryman you meet up there  
to take board with us; there is no scarcity  
of rooms, I believe, down at the hotels, and  
I do not choose to have my house made a ta-  
vern."

"Well! but what of cousin Tom?" I  
again asked; "he's here I suppose, of course;  
gone to lie down awhile, perhaps?"  
"To lie down! No, Mr. Pandevack, not  
here; I invited him to stay to tea with us,  
and he, possessing sense enough to perceive  
that the invitation was meant to extend no  
further, took umbrage at it and decamped  
quite abruptly!"

"Why Mrs. Pandevack," I replied, "Cousin  
Tom is the friend of my earlier days. I  
had rather sacrifice a thousand dollars than  
misuse him. I shall go immediately in pur-  
suit of him."

At this, Mrs. Pandevack, apprehensive that  
I would be as good as my word, fairly bluffed  
me into the belief that, as Alderman Crab-  
stick and his lady, and some others of the  
codfish aristocracy were to pay us several  
visits during the week, Cousin Tom would  
be "out of his element," or in other words,  
would feel like "a cat in a strange garret,"  
in the presence of the distinguished Crabstick,  
and so I acquiesced in her very kind and very  
hospitable arrangements.

I afterwards had to make up, in extra at-  
tentions to Cousin Tom out of doors, what I  
lacked giving him in prog and house room,  
and this course I subsequently pursued with  
nearly all our country relatives who came to  
town.

On another occasion, some five or six years  
after marriage, Mrs. Pandevack had employ-  
ed a dress-maker to come to the house, and  
when I reached home at the dinner hour on  
that day, I went to the nursery, as was fre-  
quently my custom, to have a short frolic  
with the children. Here I found the various  
disembodied fragments of female tiggery,  
such as dress bodies, skirts, strips of whale-  
bone, calico and the like, all strewn around  
in beautiful confusion, and a neat, tidy young  
woman in the midst of the scattered elements,  
plying her needle and scissors as for dear  
life. Her face, however, was averted from me,  
and she, being entirely out of Mrs. Pan-  
devack's line to regard a dressmaker as any-  
thing but a menial and of course not worth-  
while of an introduction to any one. I imme-  
diately withdrew my attention from her to  
give it to the juveniles, who had now com-  
menced clamoring about me. As soon, how-  
ever, as I had spoken, the dressmaker, re-  
cognizing my voice, instantaneously turned

her head, and said, "Why, John Pandevack!  
is this you?" and "My dear friend Mary  
Wilton!" were the words that as quick as  
thought passed between us, and then followed  
mutual inquiries after each other's health,  
and the expression of surprise on her part  
that the name of "Pandevack," which stood  
by itself in aristocratic style on the door plate,  
was the "John Pandevack" with whom she  
had romped and played in her girlhood.

I leave it for the reader to imagine the con-  
sideration of my worthy spouse on finding  
how matters stood. The scene was truly  
dramatic; Mary and I unaffectedly delighted  
to see each other, and interchanging the kindest  
civilities in our allusions to former times,  
while Mrs. Pandevack, angrily looking on,  
was highly incensed that I made so free with  
a sewing woman. I had not heard of the  
Wilton family for some years, but their his-  
tory is brief. Shortly after I left my native  
village, where they then resided, Mr. Wilton,  
the father of Mary, signed bonds for a newly  
elected sheriff for several thousand dollars,  
and the said sheriff afterwards absconding  
with a considerable amount of funds in his  
possession, Mr. Wilton was compelled in  
order to meet his liabilities, to dispose of  
himself of his farm, and having no other de-  
pendence, was thereby reduced to positive  
penury.

After many hardships endured in the coun-  
try, he came to the metropolis, and had since  
subsisted, rather than lived, by the precarious  
support obtained as subscription collector to  
various periodicals and magazines. Mr. Wilton,  
the father of Mary, and I truly felt pained  
to hear of the various straits to which her  
father's family had been subjected. Our con-  
versation was now interrupted by the ringing  
of the dinner bell, which I had dreaded to  
hear, as I knew it would be the signal for an  
unpleasant altercation between Mrs. Pan-  
devack and myself. I had determined that  
at all hazards Miss Wilton should dine with  
us, and kindly signifying the same to her,  
Mrs. P. remarked that Miss Wilton would  
dine with the children, as she was desirous  
to have the body part of her dress put in  
such a shape that she could get through try-  
ing it on in time to make some early afternoon  
calls.

At once perceiving the drift of this plea  
of female ingenuity, I observed that as dinner  
had already been protracted until a late hour,  
it was probable Miss Wilton felt the need of  
her meal, and that she had of course better  
proceed to the table with us. At this point  
my wife drew me a little aside and in a low  
tone assured me that she somewhat expected  
Lieut. Redtop, would drop in upon us at din-  
ner, as she had invited him and had more-  
over ordered a plate set for him—and "Mr.  
Pandevack," she exclaimed, "what opinion  
would the lieutenant form of us, should he  
see a seamstress seated at the table with us?"

"Any opinion that the son of old Redtop,  
the tallow chandler, should form of us, Mrs.  
Pandevack," I replied, in an elevated tone,  
for I had got somewhat angrily excited, "is  
a matter of far greater indifference to me than  
would be the ill-treatment of a young lady  
of as good birth as yourself, Mrs. Pan-  
devack."

By this time my wife was fairly convinced  
that I was in earnest, and made no more ob-  
jection. Mary, it is true, begged to be al-  
lowed to eat after we had finished, but as I  
was not in the least loath to it, Mrs. Pan-  
devack was compelled to bow her neck to the  
un aristocratic degradation of dining with a  
dress maker.

This is but a single specimen of what I  
had to undergo! For the sake of peace I  
often submitted to having those whom Mrs.  
Pandevack deemed her inferiors subjected to  
the most haughty and repulsive treatment,  
while at times, in a spirit of righteous indig-  
nation, I have felt called on to take matters  
in hand and compel the performance of jus-  
tice, as much to my own satisfaction as to  
the mortification of my haughty spouse. I am  
now some thirty-five years of age, and the  
care of my business and family pressing upon  
me, I am quite willing to dress becomingly  
and to be thought as old as I am, but  
such is not the will of Mrs. Pandevack. The  
fashion in hats changes no more frequently  
than I buy a new one, so that a hat scarcely  
gained to my head before I am obliged,  
through the despotic sovereignty of Mrs. P.,  
(which I allow her to exercise in such mat-  
ters) to throw it aside for one of the latest  
ton.

In 1845, when the styles of gentlemen's  
hats varied so frequently, Mr. Leary's bill  
against me for seventeen of his imperial first  
quality was one hundred and nineteen dol-  
lars. In the other departments of dress I  
fare no better; I am an exceedingly thin  
spear man, weighing no more than about  
eight stone, yet in spite of my affirmations  
that a sack coat would exhibit my slender  
proportion to disadvantage, Mrs. Pandevack  
insisted on my wearing one the very first  
week in which they came into fashion.—  
About the same time, the large, massive  
canes were also brought into use, and one  
of those of some ten pounds weight, I was com-  
pelled to lug up and down town every day,  
much I believe to the detriment of my health,  
and the rounding of my shoulders. I do not  
remember any foppish appendages, or round  
nearer being an indication of a course than  
those horrible mammoth walking sticks.—  
They were generally assumed by delicate,  
slender young gentlemen, who would rather  
have paid a negro some twenty-five cents  
each time to carry the clumsy beam, than  
have sweated under its ponderous weight  
themselves, had not fashion demanded it.

Even now I am thrown into a fit of ner-  
vousness when I reflect upon the dreadful  
burdens I staggered under, and the forlorn  
figure I presented in my peregrinations thro'  
the streets during the era of the sack coats  
and wavy beams. Of a truth the flapping  
of that awful garment of elegance would  
round a bony back and shoulders, on a windy  
day, was as the flapping of a shirt hung upon  
a bean-pole—although such an appropriation  
of a shirt I have never beheld, and can only  
judge of the resemblance by conjecture. In my  
ant-consumable condition, I rejoiced in a  
smooth, clean physiognomy, and was wont  
to stroke my chin each day at about 7 o'clock  
A. M., with that peculiar self-complacency  
which none but a shaved man can entertain.  
But alas! where was once the smooth and  
level plain, is now, to mar and disfigure,  
a forest of coarse, reddish, scrubby beard and  
whiskers.

To say nothing, however, of its appear-  
ance, the smothering, prickling sensation  
gives me in hot weather is almost beyond  
endurance, but in order to keep peace in the  
family, I contrive somehow to stand under it.  
There are not wanting those (and Mrs. Pan-  
devack is of the number) who make some  
show of resort to the Scriptures in defence of

this hideous fashion, and appeal with an air  
of triumph to the practice, in this respect,  
of the patriarchs, apostles and prophets. Never  
was there a more unhappy application of  
Scripture. The venerable worthies referred  
to, it is true, wore their beards, but they wore  
them whole and entire: no razor was suffer-  
ed to eye on certain little plots and patches  
in that fanciful manner so much in vogue at  
the present day.

Old Father Abraham would be startled out  
of his propriety could he arise and behold  
those fantastic fashions all done in hair, which  
give an expression of countenance so greas-  
y and baboon-like to many men of this  
generation. But to advance in this melan-  
choly subject, I now refer to the occasion an-  
tecedent in point of time to the incidents al-  
ready related, when Mrs. Pandevack com-  
pelled me to change my eyes. On account  
of near-sightedness I had been obliged to  
wear glasses from my boyhood. When in the  
country a pair of common iron frames an-  
swered the purpose, and when I had lived a  
year or two in the city I replaced them with  
a light, airy steel pair, so beautiful indeed,  
and giving so slight a pressure on the nose,  
that a ten years' use of them created an at-  
tachment to them on my part equal to that of  
a Dutch farmer for his wife. The time, how-  
ever, was fast approaching, when these faith-  
ful old servants, which had clarified my vi-  
sion for many years of my weary pilgrimage,  
were to be discarded, and the fond familiar  
friendship that had grown up between them  
and the nasal appendage which had so long  
been their prop and support was to be rudely  
severed, and their place ruthlessly invaded  
and occupied by strangers of greater glitter  
and show, but of far less companionable and  
comfortable qualities. It was one morning  
just a week after my marriage, that my bride  
observed,

"Do you know, Mr. Pandevack, that those  
eyes of yours, as you term your specs, are a  
great eyesore to me!"

"Ah!" replied I, "it's a pity you did not  
discover that just two weeks ago, as you cer-  
tainly then had it in your power to have your  
eyes effectually cured without danger of a re-  
lapse."

"You always take what I say so seriously;  
but in truth you are the only gentleman I  
know, who, wearing glasses at all, uses any  
but gold rimmed ones."

To make a long story short, the many  
soundings I had on the subject at length re-  
sulted in my nose being straddled by a pair  
of octagon glasses, in heavy gold mountings.  
The metamorphosis of my outward man was  
now about completed: from being a modest,  
plainly dressed individual, with loose wavy  
hair, a bob-tailed tight-bodied coat, a clean  
face, and eyes looking through a pair of  
unassuming steel bowed glasses, I had be-  
come a sleek, red whiskered, mustachioed,  
white gloved, cane, strapped at the end of  
pantalons, and never allowed to look at any  
thing or any body save through a golden me-  
dium.

The last item in the catalogue of grievan-  
ces that I shall allude in the present ar-  
ticle is one of very grave and formidable im-  
port. Mrs. Pandevack forced me to change  
my religion!! As may have been inferred,  
I am by birth and education a Congrega-  
tionalist! This was the religion of my fathers,  
and the religion, in the faith of which, I  
hoped to live and at last to die. Indeed, Mrs.  
Pandevack herself was brought up a Presby-  
terian, but we had not been house-keeping a  
twelvemonth before she got the freak in her  
head that Episcopacy was the sort of thing  
for an aspiring family, and thereafter was an  
incessant din kept up in my house concern-  
ing the three orders of the ministry, exclusive  
validity of ordination, and the apostolic suc-  
cession. I was myself surprised at the glib-  
ness and fluency with which Mrs. Pandevack  
rattled over these terms, and a stranger to her  
previous history would have imagined that  
she had spent her life in making herself fa-  
miliar with Episcopacy, and had been ap-  
pointed its peculiar eulogist and defender.—  
Pandevack as it may seem, I embraced Ep-  
iscopacy in order to get rid of it, for as long  
as I withheld my assent to Mrs. P.'s  
propositions I was dosed and drugged to such  
a degree with them that they haunted me in  
my dreams.

In the vision of the night a heavy leaden  
mitre, pressing upon my brow, has waked  
me to a realizing sense of having a severe  
headache. Without in any degree desiring  
to reflect upon the venerable and highly re-  
spectable denomination in question, of which  
I am now an unworthy member, I must still  
confess that my spouse and I cut a figure both  
rich and ridiculous in some few of the initi-  
tory processes. As for myself, I had been  
accustomed all my life to stand up during  
prayer time, that a number of Sundays, when  
the minister had repeated, "Let us pray," in  
the course of reading the liturgy, I have  
sprung to my legs in a jiffy, and have only  
slunk again to my seat, all covered with con-  
fusion, when I perceived that the congrega-  
tion generally were disposing of their prayer-  
book heads upon the book-rests. My wife  
made several mistakes of an opposite charac-  
ter. In her zeal to follow the letter of the  
rubric during the prayers, she was apt, at  
those points where directions are given to  
kneel, to drop upon her marrow bones instan-  
taneously, and the stir created by my receding  
her to a sense of the error has drawn upon me  
the gaze of the occupants of some fifty of the  
adjacent pews.

On some occasions, not content with re-  
peating the responses, I have detected myself  
in following the minister with an audible  
voice in those parts of the service which are  
exclusively appointed for him. Sometimes  
on the performance of an extra service, we  
have wandered into a wrong part of the prayer  
book, and have made our responses so much  
at sixes and sevens that our worthy pastor  
himself has found it difficult to repress a  
smile at our awkwardness. But Mrs. Pan-  
devack, to do her justice, is a woman of won-  
derful perseverance, and in time we got en-  
tirely put on all these matters, and became  
distinguished as church folks of the most  
punctilious character. In fact I am told that  
our country friends don't stick to calling us  
downright Presbyteries.

Through all this, however, I endeavor to  
preserve my integrity, and although Mrs.  
Pandevack may, as the notion seizes her,  
drag me to Rome or drive me to Geneva, I  
am none the more a Papist, or a Calvinist on  
that account, but only regard it as my spe-  
cimen pleasure and gratification to be a spe-  
cialty of the good and virtuous, as the best  
of us.

JOHN PANDEVACK.

Commercial Advertiser.

By this ye shall know that ye are my  
disciples, if ye have love for one another.—  
Jesus.

## True Independence.

Soon after his establishment in Philadel-  
phia, Franklin was offered a piece for publi-  
cation in his newspaper. Being very busy,  
he begged the gentleman would leave it for  
consideration. The next day the author called  
and asked his opinion of it. "Why, sir," re-  
plied Franklin, "I am sorry to say that I  
think it highly scurrilous and defamatory.—  
But being at a loss on account of my poverty  
whether to reject it or not, I thought I would  
put it to this issue—at night, when my work  
was done, I bought a two-penny loaf, on  
which with a mug of water, I supped hearti-  
ly, and then wrapping myself in my great  
coat, slept very soundly on the floor till mor-  
ning; when another loaf and mug of water af-  
forded me a pleasant breakfast. Now, sir,  
since I can live very comfortably in this man-  
ner, why should I prostitute my press to per-  
sonal hatred or party passion, for a more lux-  
urious living?" One cannot read this anec-  
dote of this American sage without thinking  
of Socrates' reply to King Archelaus, who  
had pressed him to give up preaching in the  
dirty streets of Athens, and come and live  
with him in his splendid courts—"Ment, please  
your majesty, is a half-penny a peck at Athens,  
and water I can get for nothing."

## "Don't Worry."

When Balstrode Whitelock was embark-  
ing as Cromwell's envoy to Sweden in 1653,  
he was much disturbed in mind as he rested  
in Harwich on the preceding night, which  
was very stormy, while he reflected on the  
distracted state of the nation. It happened  
that a confidential servant slept in an ad-  
jacent bed, who, finding that his master could  
not sleep, at length said, "Pray sir, will you  
give me leave to ask you a question?" Cer-  
tainly. "Pray sir, don't you think that  
God governed the world very well before  
you came into it?" "Undoubtedly." "And  
pray sir, don't you think he will govern it  
quite as well when you are gone out of it?"  
"Certainly." "Then sir, pray excuse me,  
but don't you think you may trust him to go-  
vern it quite as well as long as you live?"  
To this question Whitelock had nothing to  
reply; but turning himself about, soon fell  
fast asleep till he was summoned to embark.

A CHRISTMAS TALE.—While the last gen-  
eration was flourishing, there dwelt in what  
is now a famous city not a mile from Boston  
an opulent widow lady, who once afforded a  
queer manifestation of that odd compound of  
incompatibles, called "human nature."

It was a Christmas eve of one of those old-  
fashioned winters which were so "bitter cold."  
The old lady put on an extra shawl, and, as  
she hugged her shivering frame, she said to  
her faithful negro servant:

"It is a terrible cold night Scip. I am a-  
fraid my poor neighbor, widow Green, must  
be suffering. Take the wheelbarrow, Scip,  
fill it full of wood, pile on a good load, and  
tell the poor woman to keep herself warm  
and comfortable. But, before you go, Scip,  
put some more wood on the fire, and make  
me a nice mug of flip."

These last orders were duly obeyed; and  
the old lady was thoroughly warmed, both  
inside and out. And now the trusty Scipio  
was about to depart on his errand of mercy,  
when his considerate mistress interposed  
again:

"Stop, Scip. You need not go now. The  
weather has moderated.—Boston Recorder.

WISE WORDS FROM JOHN WESLEY.—We  
may die without the knowledge of many  
truths, and be carried to Abraham's bosom;  
but if we die without love, what will knowl-  
edge avail us? Just as much as it avails the  
devil and his angels. I will not quarrel with  
you about any opinion; only see that your  
heart be right towards God—that you love  
the Lord Jesus Christ—that you love your  
neighbor—walk as your Master walked, and  
I desire no more. I am sick of opinions; I am  
weary to hear them—my soul loathes their  
frothy food. Give me solid, substantial re-  
ligion—give me a humble lover of God and  
man—a man full of mercy and good fruits,  
—a man laying himself out in the work of  
faith, the patience of hope, the labor of love.

Let my soul be with such Christians, where-  
soever they are; and whatsoever opinions they  
may hold. "He that doeth the will of my  
Father in heaven, the same is my brother,  
and my sister, and my mother."

BEAUTY HOME.—Men will say that ap-  
pearance is nothing, and that the pleasures of  
the sight are not to be valued and cultivated!  
I say that appearance is always to be regard-  
ed; that we cannot render our homes too  
beautiful and attractive. Our first object  
should be to make our dwellings as conven-  
ient and comfortable as art can make them;  
to an equal extent tasteful and elegant. Do  
what we can, and all we can, we shall fall  
far short of rivaling even the simplest forms  
and combinations of Nature.

BOSWELL AND DR. JOHNSON, were convers-  
ing on the conduct of a planter, who so  
flogged his slave that he died. The Doctor  
thundered savagely. "Well, but," said Bos-  
well, deprecatingly, "I have always held the  
man with the black face to be a connecting  
link between a man and a brute."

"Sir," said Dr. Johnson, rolling his huge  
form from side to side, "and I have always  
held the man with a black heart to be a con-  
necting link between a brute and the devil!"

"We scarcely know of a more touch-  
ing instance of 'the ruling passion strong in  
death,' than is afforded in the last words of  
a school-master, who had gone in and out be-  
fore successive little flocks in the same place  
for upwards of thirty years. When the film  
of death was gathering over his eyes, which  
were soon to open in the presence of Him  
who took little children in his arms and blessed  
them, he said:

"It is getting dark—the boys may go out  
—school's dismissed!"

A Christian cannot tell in the morning what  
opportunities he may have of doing good dur-  
ing the day; but if he be a real Christian, he  
can tell that he will try to keep his heart  
open, his mind prepared, his affections alive,  
to do whatever may occur in the way of duty.  
He will, as it were, stand in the way to re-  
ceive the orders of Providence, doing good in  
his vocation.

FALLING OFF.—The Northern Advocate  
states that the members of the Methodist E-  
piscopal Church, during the last year, have  
decreased nearly twenty-four thousand.

## PROSPECTUS

OF THE  
EDINBURGH QUARTERLY  
Phrenological Journal,  
AND MAGAZINE OF MORAL AND INTELLECTU-  
AL SCIENCE.  
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